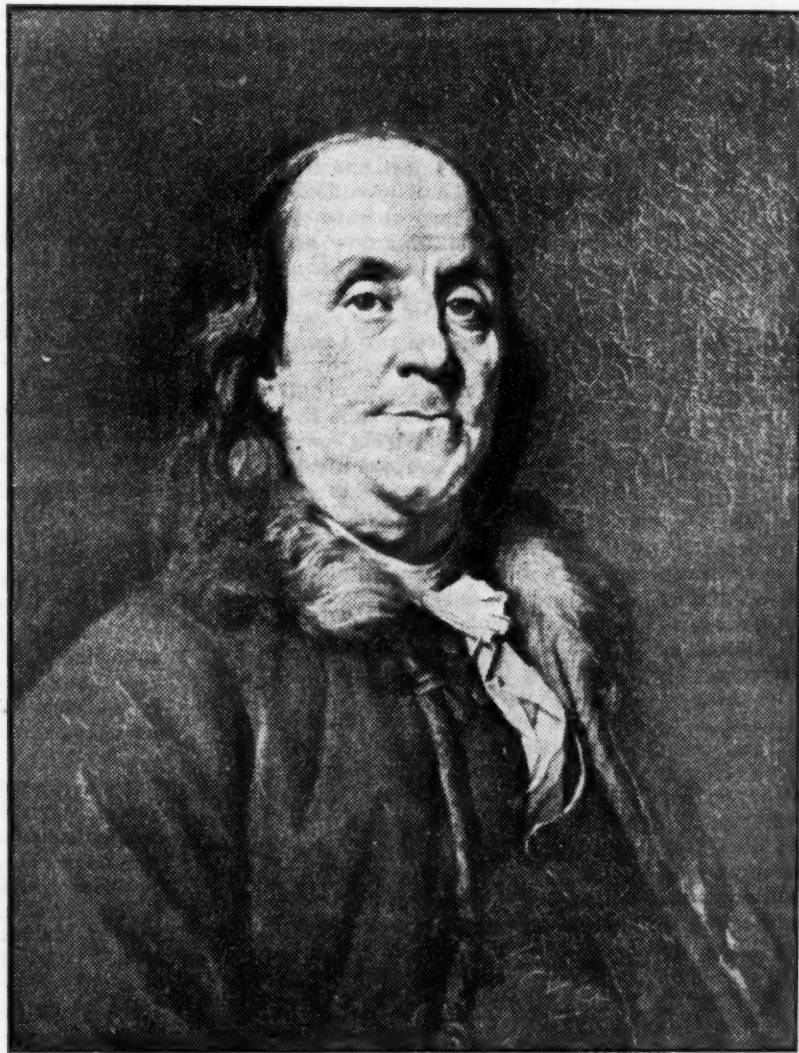
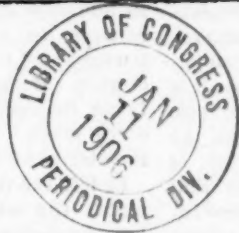


Zion's Herald

WEDNESDAY, JANUARY 10, 1906



BENJAMIN FRANKLIN

From the painting by Duplessis, reproduced in "The United States, a History of Three Centuries," published by G. P. Putnam's Sons

The Field Secretary's Corner

SUNDAY, Dec. 31, was a busy day. I preached in the morning at Chicopee, and occupied the pulpit at St. James', Springfield, at 7 P. M., afterwards going to the assistance of Rev. E. M. Antrim at Trinity and participating in the watch-night services in that church.

The week following Christmas was devoted to the completion of the canvass with Rev. J. P. Kennedy, of Appleton St., Holyoke, and Rev. E. M. Antrim, of Trinity, Springfield, resulting in considerable increase in both lists, that at Appleton St. being augmented some five-fold. While our pastors are to be commended for their faithfulness in the presentation of the HERALD, they are yet so handicapped by the multiplicity of interests in their hands that it is impossible for them to make a systematic canvass, and almost without exception the field secretary (with their co-operation, of course) has succeeded in doubling and trebling the lists, and in some instances increasing them five and even ten fold.

Chicopee is a busy manufacturing town just outside Holyoke. Rev. C. O. Ford, pastor of our church there, gave me a cordial introduction to his people, several of whom I met at the conclusion of the service. I was much gratified, on coming down from the pulpit, to meet a gentleman who sat behind me in the choir, who informed me that the HERALD had been in his family for five generations, commencing with the first number, eighty-three years ago! I doubt if this record has many equals. I was also presented to Judge Hitchcock, a life-long Methodist and honored member of this church, who furnished me with many of the facts recorded below.

The earliest record of Methodist preaching in Chicopee is that of a class-meeting held in 1834, with occasional preaching in private homes. In 1836-'37 regular Sunday services were held at 5 P. M. in the school-house. Cyrus Battles, an overseer in the mill, a man of large influence and a thorough Methodist, came to the church about that time, and through the efforts of himself and wife, a local preacher by the name of Potter was sent by the presiding elder, Rev. Daniel Dorchester, in 1838, to hold regular services and form a church. In October, 1838, a church was formally organized, with sixteen members. The meetings were first held in the schoolhouse, and afterward in a hall which had previously been occupied by the Baptists. The young church met with many trials, but grew steadily in membership and ability until a new edifice became imperative, and this was finally built and occupied in 1839. It was on Perkins St., in the very heart of what is now called the best part of the village. After a period of prosperity, a church quarrel occurred in 1843-'44 over the doctrines of the Millerites. A division occurred, but there were some who remained true, and after a time of depression prosperity followed, and during the pastorate of Rev. James Porter, D. D. (in 1848-'49), a great revival resulted in over 390 conversions. In 1843 the parsonage was built. In 1845 the chapel (as it was then called) was enlarged, the building being raised and increased in length by twenty feet, vestries added, and new pews put in; and then the question of an organ came up. The record says that of the trustees Bullens, Ladd and Cooley were in favor of it, and Kateley dead set against it, while Whitaker was "open to conviction." "Rev. Jefferson Hascall, preacher in charge of the Pyncheon St. M.

E. Church, Springfield, and Rev. D. K. Bannister, preacher in charge here, urged the matter strongly. They had no doubt that an organ would greatly benefit the society by its assistance to the choir, and its pleasing effect upon the ear of lovers of good, appropriate church music," etc. The organ was finally installed. For years the church had been burdened with a heavy indebtedness. The loyalty and devotion of one man, a member of the board of trustees, stood them in good stead at this time. He was ever ready (when money could not be obtained from other sources) to advance it from his own private resources, in order to accommodate the trustees and for the honor and credit of the church. Reference is here made to Mr. Isaac Bullens, and certainly this society owes much of its temporal prosperity to the ability and generosity of this man.

In 1862 the roof of the old church fell in under the weight of snow. The church was immediately rebuilt at an expense of about \$3,500, which amount was easily raised, and \$100 surplus was applied to the old debt. This old debt was paid off in 1867, the money therefor being raised by John N. Perkins and Sister Mary Smith, more familiarly known as Aunt Mary Smith. The old church was badly damaged by fire, May 4, 1884, and it was finally decided to build a new edifice. This was done at an expense of about \$12,000, and a fine church building now serves as the home of Methodism in Chicopee. For some years a burdensome debt has rested upon them, amounting to something like \$5,000, but for the past two years they have been working strenuously to raise this amount, and, as the result of this endeavor, it is hoped that some time in February of the present year the old mortgages will go up in smoke, and the incubus so long resting upon them will be lifted.

St. James', Springfield, is a perfect little gem of a church. The youngest daughter of Methodism, it is the most charming in its appointments of any of the Methodist churches in Springfield. It is commodious, beautifully lighted, and thoroughly up to date in every way. The interior decorations are modest and tasteful, and yet warm and pleasing in effect. Beautiful memorial windows, a magnificent organ, and splendid pulpit arrangements, add grace and beauty to this most attractive auditorium. In place of the ordinary old-fashioned pulpit is a preaching stand surrounded by a graceful brass rail, with the reading stand at the left of the platform. As a Methodist church St. James' is of comparatively recent origin, having been constituted a society of the Methodist Episcopal Church, Jan. 20, 1898. The origin of the society dates away back to 1874, when a Sunday-school was held in the home of Miss Rolland, 445 Plainfield St. Shortly after this a service for public worship was held in the office of the Wason Manufacturing Company, and continued for a time, being finally removed to the Plainfield St. schoolhouse in 1875. At this time there was no settled pastor, the services being conducted by the pastors of the various city churches. Some four years later, in 1879, a chapel was built at the corner of Wason and Birnie Avenues. In 1887 a society was organized under the name of the Brightwood Union Evangelical Church, with seven members. This continued for several years, until January, 1898, when a vote was taken asking admission into the Methodist Episcopal Church. Great credit is due to the late George M. Atwater and to George

C. Fisk for their support during the early days of this society; while the manufacturing companies of this section of the city have always been most generous in their support.

To Rev. Leon E. Bell is due the credit for starting the project for a new church building, during his pastorate from 1896 to 1899. He was followed by Rev. George H. Rogers, who carried on the work enthusiastically, securing some generous subscriptions, and keeping the project steadily before the people, so that when his successor was appointed, the work was well under way, and the success of the undertaking assured. The plans, however, were consummated during the incumbency of the present pastor, Rev. Wilson Ezra Vandermark. Ground was broken for the building, Sept. 1, 1901; the corner-stone was laid in October of the same year; and the dedication occurred, April 6, 1902. The building cost upwards of \$30,000, and through the generosity of several eminent laymen, who on the day of dedication assumed the entire indebtedness, the building was dedicated practically free of debt, and while its membership at the present time is not large, it gives promise of steady growth and development in a thriving and beautiful section of the city. In less than five years the membership has grown from 95 to 215. Mr. Vandermark has just received an invitation to return for the sixth year, but has not yet given an answer.

Hurrying from the service at St. James', we reached Trinity about 10 o'clock, where, on invitation of Rev. E. M. Antrim, we were to participate in the watch-night services. Here we found a goodly number of interested listeners, both young and old, enjoying a service under the direction of the Epworth League, during which the pastor gave a very interesting and helpful address. This was followed by a love-feast, at the conclusion of which the closing address was given by Mrs. Nellie Thompson Morgan. The last moments were very solemn and impressive, the congregation gathering at the altar in silent prayer, while the tolling bells told of the passing of the old year and the ushering in of the new. At the conclusion of this most delightful and profitable service, participated in by probably two hundred persons, the usual New Year's greetings were exchanged, and the congregation dispersed.

During my canvass at Wesley I had the pleasure of meeting Mr. Brierly, mentioned in the Corner in my recent description. In the household, also, I saw Mrs. Brierly's mother, Mrs. Gorham, now 90 years of age, who for seventy-six years has been a member of the Methodist Episcopal Church. Though well along in years, Mrs. Gorham is still in active possession of her faculties and enjoys good health. I was informed by Mr. Brierly that the chairs in the altar of the chapel of Wesley Church were in the old Union St. Church when Bishop Hedding held Conference there.

Another brother whom I met, Mr. Justin B. Benton, was a member of old Asbury Church, afterward joining Union St., which later became State St., and finally, by the union of State St. and St. Luke's, Wesley.

Mrs. Sarah E. White, for many years a member and reader of the HERALD, is another elect lady whom I met.

Mr. Hiller gave cordial co-operation in the canvass, securing the banner list, and was most enthusiastic in his praises of the HERALD. He has many friends within and without the church, and is resolutely grappling with the problems that confront him.

F. H. MORGAN.

36 Bromfield St., Boston.

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Boston Immigration Statistics

DURING the twelve months just ended there arrived at the port of Boston 80,117 passengers who were examined by the U. S. Immigration inspectors. Of this number, 62,686 were aliens, from whom a head tax of \$2 each was collected. This is a decrease of 2,350 immigrants as compared with 1904, when 65,036 were examined. These figures are far behind those of New York, but Boston ranks second in number of immigrants received. Commissioner George B. Billings is assisted by a staff of twenty subordinates, while the total number of employees, including watchmen and matrons, is thirty-three. The highest number of immigrants arrived in May, when 8,603 were inspected, and the lowest in December, when but 1,469 came. The immigrants included English, Finns, Germans, Greeks, Hebrews, Irish, Italians, Portuguese, Scotch, Norwegians, Swedes and Danes.

"Papyrus Ebers" Described

IN an interesting paper recently read by Dr. Klein, of Chicago, before the American Academy of Medicine, a full description is given of the roll of papyrus acquired by Dr. Georg Ebers some time ago, in the vicinity of Thebes, from an Arab who had struck a line of rock tombs undiscovered by others. The roll, which is now in the University of Leipzig, was found between the legs of a mummy. Its script is hieratic—other scripts are hieroglyphic and demotic—a running script in red and black inks. The date of the papyrus is set at about 1552 B. C., but it appears to be a transcription of an older work which is put three thousand years before that. The "Papyrus Ebers" is a systematic treatise on medicine, carefully classified and logically arranged. Diseases are diagnosed with precision and described at length. Of medicines over 700 different substances are enumerated, prescribed in pills, tablets, capsules, decoctions, powders, inhalations, lotions, ointments and plasters. The work is a startling revelation to the modern man, showing that the ancients had

their specialists as we have, and that much which we suppose is our own discovery was known to the Egyptians seven thousand years ago. The anatomical and medical hints in the law of Moses are found closely related to the text of this ancient papyrus, while many of the teachings of Hippocrates are derived from it.

Prosperous Shoe Year

THE shoe trade for 1905 has been unequaled in the history of that industry. There have been few disturbances in the trade, and the outlook for 1906 is favorable. Shipments of cases of shoes from Boston of late have been well up to the 100,000 mark weekly, and the total shipment for the year from this port has amounted to 5,010,901 cases, as compared with 5,009,173 cases in 1904. The year past has been a favorable one, also, for the manufacturers of shoe and leather-making machinery, more machines having been sold than in any previous year since machinery has been manufactured. What this machinery means to the shoe trade may be realized from the fact that one man helped by a boy can with a machine heel 2,000 shoes a day. The demand for all kinds of leathers continues to increase, while hides and skins do not become any more numerous. Every legitimate means in the power of the human mind to invent and utilize is being brought to bear to increase and stimulate the shoe business.

Advance in the Study of Psychology

THIRTY years ago scientific psychology was unknown to American students, and in its place what was called mental philosophy was taught, largely as a deduction from assumed metaphysical tenets. Today intense interest is felt by thousands of students in the study of the actual nature of mental activity in children and adults, in social structures, in racial life, and in animal organisms, and each under normal and abnormal conditions. In this development the laboratory has greatly assisted. The change has come about through the adoption of German methods of study, although its primal inspiration runs back to Herbart. In 1874 psychology was set on its course as a natural science through the labors of Wilhelm Wundt, a man who has made some mistakes, as all psychologists do, but who has proved to be the prophet of a new intellectual movement. Experimental psychology has little by little developed the field of the senses of touch, sight, hearing, taste and smell, of the muscular and organic sense, and of the so-called "static" sense. It has developed the relation of the senses to the genesis of our perceptions of space. In its

reaction-time experiments it has brought to careful analysis certain of the phenomena of memory, association, judgment and volition. Not only is psychology, in consequence, a popular study in post-graduate and undergraduate circles, but it is also being anticipated, in a rudimentary way, in the courses of the preparatory schools. The thing may be overdone, and, as one of the speakers at the recent gathering of psychologists at Harvard remarked, it is still necessary for "philosophy to sit on the lid of psychology." But, sanely pursued, with an eye to other verities than those of sense-perception, it is a valuable and rewarding study.

Electrical Work for Women

WOMEN are crowding into all spheres, and therefore it is not surprising to learn that in the electrical industry numbers of women are usefully engaged. In the making of lamps a large part of the actual work is done by women employees. Much of this work consists in handling and adjusting tiny wires, some of them intensely hot, and owing to their infinite capacity for taking pains, and their more delicate touch, women can do this more rapidly and with better satisfaction than can men. In addition to the work on lamps women are employed in the manufacture of many other electrical devices. Mica, one of the chief insulators used in electricity, is put through a rather elaborate process of splitting, trimming and building up, and women are employed almost wholly in that line of industry. They operate machines by means of which cotton or silk is twisted upon wire, making the covered wire that is such an important part of much electrical apparatus, as well as machines that are used for winding armatures; and much of the finer work in the manufacture of electric metres is done by them. Women, also, are generally employed in assembling and preparing for shipment numerous small devices, such as sockets, switches, and buttons, which constitute the necessary portions of an electric light.

Educational Army of the United States

THE army of education in the United States, which is waging battles mightier and more significant than those of the sword, is made up of 450,000 teachers, of whom 120,000 are men and 330,000 are women. Less than 30,000 of these teachers have been born abroad. Most of the men teachers are between the ages of twenty-five and thirty-five. The majority of the women teachers are between fifteen and twenty-five. The dead line is not universally regarded, as there are 2,300 men teachers over sixty-five years of age,

and something less than 1,500 women teachers are over that age. Three times as many women as men are put down as "age unknown." There are 21,000 colored teachers in the United States, of whom but 7,700 are men; and 500 Indian teachers give instruction in the Indian schools. The average age of teachers in the United States is higher than in England, and lower than in Germany. The largest proportion of men teachers is to be found in West Virginia, where they number fifty per cent. of the total, and the largest proportion of women teachers is found in Vermont, where the women form ninety per cent. of the whole number. The standard of education is much higher in Vermont than in West Virginia. The number of teachers in the United States has greatly increased in recent years.

Italian Chamber of Commerce

ITALY has already contributed a large number of citizens to the United States, and it is natural that the ties which bind the two countries together should be strengthened by commercial arrangements as well as by the complimentary expression of mutual regard. The organization and incorporation of the Italian Chamber of Commerce of Boston marks a step in the direction of increased international intercourse, and also evidences the growing cosmopolitanism of this city. The association — just formed through the efforts of Baron Tosti, the Italian consul — has a wide practical scope. Its announced object is to establish and maintain in Boston a commercial exchange for the information of its members, and for the promotion and development of commerce between Italy and the United States, and especially for the advancement of the domestic trade of the Italian residents of Boston, and the improvement of their commercial relations with Italy. Steps have already been taken to facilitate freight and passenger service between Boston and Italian ports. While the Italian population of Boston has greatly increased of late years, our commerce with Italy has not advanced with equal pace. It is hoped that the new project will have the effect of increasing that commerce to a degree commensurate with the growth of the Italian population.

Surgical Estimate of Football

THE subject of football has been viewed extensively of late from the ethical and scholastic standpoints, but it has been left to the Harvard football surgeons, in a signed scientific statement, to give what may prove to be the death-blow to football as at present played. Dr. Nichols and Dr. Smith (one of them an athlete of note in his time), publishing in the *Medical and Surgical Journal* facts which have been drawn from their records as attendants on the football players of Harvard last year, find that the number, severity and permanence of the injuries received by football men "are very much greater than generally is credited or believed," and that the percentage of injuries is "incomparably greater than in any other of the major sports" and "much too great for any mere sport." No less than 145

injuries, serious enough to be noted by the surgeons, were received by the 150 players of the Harvard squad, most of whom dropped out speedily — so that only 70 represented the actual playing strength of the contingent. The injuries included strained and ruptured muscles, sprains, bruises, and mixed casualties. Nearly every one of the regular players received two injuries, from many of which they are still suffering. From the point of view of rational athletics the game as at present played is condemned by the finding of these experienced surgeons — who have come to close quarters with it — that "the game does not develop the best type of men physically." Columbia's action in abolishing football, Chancellor MacCracken's initiative in calling a football conference, and President Eliot's suggestion that football be stopped for a year, appear to be abundantly justified by this expert medical opinion. It is probable that the substitution of the Rugby game will be found to be the only practicable way out of the difficulty.

Secretary Hitchcock's Great Campaign

AMONG the notable achievements of 1905 should be recalled the great campaign waged by Secretary of the Interior Hitchcock in unearthing land frauds and bringing the offenders to justice. Secretary Hitchcock's report reveals the astonishing extent of the work already done and in progress for the protection of the public lands from those who would despoil them for private enrichment. Attention has been chiefly centred on important prosecutions in California and Oregon. It has amazed the country to learn that the work of exposing and punishing frauds is in active progress in twenty States, in which already there have been thirty convictions and 532 indictments. These indictments are to be pressed vigorously by the Department of Justice. New ramifications of the frauds, involving many officials high and low, are discovered, the more the inquiry so fearlessly instituted by Secretary Hitchcock is pressed.

San Domingo Revolt Ended

THE revolution in San Domingo is practically at an end. The troops of the temporary president, General Caceres, and those of the fugitive president, Morales, came into collision, Jan 3, before Puerto Plata, and during the prolonged action which ensued General Demetrio Rodriguez, a candidate for the presidency, was killed. A band of Morales' followers has embarked on the gunboat "Independencia" for Monte Christi. General Guellito, the former governor of Monte Christi, has announced himself as a competitor for the presidency. It is thought that President Caceres can and will give far more substantial aid to the San Domingo treaty than Morales would have done. General Rodriguez has long been a prominent factor in the affairs of San Domingo. He was a graduate of Fordham College, New York, spoke English fluently, and is said to have been an affable and scholarly man. The curse of San Domingo has long been that personalities rather

than patriotic policies dominate its affairs and enterprises.

St. Mary's River Record Season

DURING the season of navigation just closed — the greatest in the history of the waterways — a total of 21,679 vessels passed through the St. Mary's River ship canals. Of the boats using the locks, 17,197 were propelled by steam, 3,263 were sailing craft, and 1,219 were "unregistered." This represents an increase of 34 per cent. over the record for the preceding year. The lockages this past year numbered 13,792, as compared with 10,315 in 1904. The statistical report for the year emphasizes the relative greater importance of the waterway on the American side of the international boundary. While the freight carried through the canals reached the enormous total of 44,270,680 net tons (a gain of 40 per cent. over the record for 1904), the vessels navigating the Canadian canal carried only 5,468,490 net tons of this aggregate, or less than the movement through the American waterway in a single month during a busy season. The passenger traffic is about equally divided, the American canal being slightly in the lead.

Congress Again in Session

CONGRESS reconvened last Thursday, after the holiday recess, and the Senate committee on Interstate Commerce took up the consideration of railroad rate regulation, without reporting any specific measure. The Senators of the committee, and others, are working along a line of adjustment of differences, and claim to be making good progress. Some opposition to the Presidential program is being manifested, and Speaker Cannon is exercised to keep the main body of his party in line for legislation. The indications are that the House will pass a bill regulating railroad rates, and that the measure will come before the Senate before their committee reports. The minimum rate idea seems to have been abandoned. Congressman Hepburn and Senator Dolliver are actively pressing their respective measures. A determined effort will be made, it is said, at the present session to repeal the national bankruptcy law. Among the questions discussed in the House this past week was the Philippine tariff bill and tariff revision.

Control of Wireless Stations

REAR ADMIRAL EVANS has called the attention of the Navy Department to the need of legislation which will effect a governmental control of wireless stations. Admiral Evans served as the senior member of a board convened for the purpose of devising a method which would prevent interference with wireless communications, especially in the exchange of official messages, and asserts that the wireless telegraphy on board of ships of the North Atlantic fleet (now to be known simply as the "Atlantic" fleet) has been greatly hampered by interference from shore stations. He regards some of this interference as "most wanton." In one instance it took the form of the despatching continuously by a shore operator attached to some pri-

vate station of unintelligible words or letters sent for no other purpose than to prevent the forwarding of messages from the Navy ships. One audacious operator sent a message to the "Illinois," stating that he would see that the "Alabama" was not able to get a message through if he could help it, because he said naval ships were always signaling and never gave him a chance! He then kept up a steady signaling of an obstructive sort. Various private commercial stations, being of high power, are now able to run out the naval messages. Evidently some sort of governmental control, on an equitable basis, is under such circumstances necessary, in order at least to curb the exuberant jealousy of meddlesome shore operators.

BOSTON LETTER

A. REMINGTON.

STILL the cry is for honest men. Recent weeks only increase the demand for common honesty and a decent regard for the rights of others on the part of the men at the head of religious, political and business concerns. Boston has just passed through a desperate struggle on the part of what considers itself to be the respectable and honest portion of the population in order to get an honest mayor and city council. Yet that party was defeated. The suspected party now has a further opportunity of putting itself right before the public, but it has improved many opportunities in the past to put itself wrong. This is seen in such instances as the support of the convicted Curleys for prominent positions, and in the large Democratic vote given for James H. Doyle for street commissioner, who was expelled a few years ago from the House of Representatives for election frauds. Commenting upon the quality of people by whom Boston and some of our larger cities are governed, people who are gaining in their proportion to the voting population, a prominent man, who was appointed to the superior bench of our State perhaps fifteen years ago (and that proves his quality), said to me that the second generation of our foreign-born is worse than the first; that they do not want an honest government, and that it is impossible for the people of Boston to get an honest government as long as this element is in control. He affirmed that there was right in the attitude of the Catholic Church that the more that a person is educated without religious training, the more his trained brains make a devil of him, and that it would be better if we did not educate our children so much in the public schools. Common honesty is needed among the mass of the people as truly as among the officials of life insurance companies and railroads.

Boston's Temperance Status

It is by no means clear yet whether District Attorney Moran is a duplicate of District Attorney Jerome, and whether Boston is to be felicitated upon his election. Judging from his career, men are waiting before giving him their approval as an unselfish and competent public official. Is he active for the sake of advertising himself, or from sincere devotion to the public? That is the question which men are asking themselves. Moran will not have their approval until he convinces them that he is unselfish, and not merely, as a public man puts regarding others, "trying to get into the lime light." But there is approval of his effort to secure the enforcement of the screen law and other conditions of the liquor licenses, so that no more favor shall

be shown to the wealthy than to the humble. After a long contest the conclusion was reached by the representatives of the solid judgment of the State — and that conclusion has been affirmed by keeping the law on the book for a long time — that it would be better to have the interiors of drinking places fully exposed to outside view than to have them secret places. As long as that is the judgment of the State, Moran is certainly right in demanding that it be enforced. If the liquor sellers believe that the State will not sustain the law, they can petition the legislature for its repeal. But it is not probable that the legislature will consent to the repeal, judging by its recent record upon temperance measures, and the law is likely to remain, to be obeyed by the Touraine, Parker's and Young's as fully as by any insignificant saloon. But when Moran charges the Governor, and, by implication, Attorney General Parker, who gave advice to the Governor, with being in league with the violators, or on their side, he only makes people ask whether he is not merely stirring up a sensation for the sake of being in the centre of it. Yet the public will surely give him fair play as long as he can prove himself to be sincere. Mayor Fitzgerald's inaugural and his prompt reinstatement of the former schoolhouse commission make men all the more desirous to see his next move.

Other Demands for Honesty

Plenty of other incidents have occurred since my last letter to illustrate how the great demand of the times is for honesty and fair play, and how the moral element and religious forces are now sadly missed in the public and private business concerns of the times. The other day Ray Stannard Baker, at the Twentieth Century Club, discussed the railroad problem with wonderfully illuminating force and clearness, and brought out the salient features of the present situation, in which the entire destiny of the people of the United States seems to be bound up in the selfish manipulations of a few enormously wealthy railroad magnates, acting from utterly selfish motives, making the good of the people a mere minor matter. Moral indignation on the part of the people to resent and to destroy such influences is a crying need of the times, as truly as a better moral training on the part of the railroad men to lead them not to create such conditions.

The other day, at the meeting of the State assessors' association, it was affirmed that gross injustice in our taxation system prevails because at least 50 per cent. of all the personal property evades its just share of taxes. Now, personal property is fully one-half of all the property in the State. If one quarter of all escapes its just dues, then the other three-quarters must be bearing far more than they should. It is well known, too, by the assessors that it is the well-to-do, principally, who evade taxes, who swear them off, or who lie out of their just obligations. Here, again, is urgent need of reform in moral matters, and ministers, church members and churches have plenty of "reason for being" in the evils around them as well as in the advantages of Christian fellowship at church prayer-meetings, sociables and fairs.

Money in Politics

Is it necessary for political candidates and parties to spend such enormous sums as have been publicly reported this year under our corrupt practices act? Here is another moral question. Many have been the criticisms of that act, but it has proved its worth, even though it ought to be enforced much better, for it has brought out this year that the Republican State committee spent \$81,063. Henry M. Whitney

spent some \$21,000 on the Democratic State committee alone, and over \$20,000 more on his own hook. John B. Moran put \$5,516 into his district attorney campaign. Attorney General-elect Malone's campaign committee returns campaign contributions of \$3,645, and all along the line of the contests there is a liberal use of money. But all of this money, with inconsiderable exceptions, comes from a few persons comparatively. It is true that the recent policy of putting much into newspaper advertising may have something to do with this condition. But where a candidate has to spend as much as Mr. Whitney or as Eben S. Draper (\$9,000 for his nomination and \$22,000 more for his election as lieutenant-governor), it is clear that no man without plenty of money to throw away can aspire to political honors. The Guild family was represented by several thousand dollars. It is no credit to Massachusetts voters that so much money must be spent to get them to the polls, and here again we have urgent proof of the demand in our times for a higher spirit of patriotism and honesty, and against the excessive power of money. A hint is thrown out of an effort to repeal our corrupt practices act, but such a move would surely arouse a storm of protest, for the law is very valuable, weak though it is in some respects.

Personal Mention

Shaban Bey Gotsha is one of the notable recent visitors to Boston. He has gone to New York and Washington, but will return. His errand is to arouse American sympathy with the national aspirations of the Albanians for education, so that the Sultan will be persuaded to grant them permission to have public schools. Such permission was granted eighteen years ago, but revoked after a few months, on representations by Russian plotters that education would promote Albanian desires for independence. This people is intensely desirous of education and of coming up to the level of other peoples who have no more natural ability.

President Eliot of Harvard attacked the exclusiveness of the labor unions in his recent address before the Economic Club upon Chinese exclusion, and he had the approval of a large part of his audience — a favor which was as clearly withheld from Frank K. Foster, the labor leader, who spoke on the other side.

Celebrations of the Garrison centenary were numerous, and were shared freely by both blacks and whites. One of the memories of Garrison days which sticks in men's minds as much as any other one thing is that of the "broadcloth mob." That term shows up, beyond change, what was the attitude of aristocratic Boston toward the anti-slavery agitator and toward slavery. That Longfellow would have no association with Garrison, doubtless is not known to people of these days; but it was even so. Holmes was on the same side at first, but afterwards admitted Garrison's full merit, while James Russell Lowell, as might have been expected, was true to Garrison from the start and was identified with the anti slavery cause.

Another college president has been elected in Massachusetts — President Kenyon L. Butterfield, of the Rhode Island Agricultural College, who has been elected unanimously by 13 votes to succeed the late Henry H. Goodell as president of the Massachusetts Agricultural College. The new man is of Michigan birth, but of New England stock, and comes with high commendations from men prominent in educational circles.

THE COST OF THE ROSE

IN a recent book describing the life of a New York working girl, entitled, "The Long Day," there is a chapter which records, in the midst of a series of hard, bitter experiences, the happy story of four weeks spent in making artificial flowers. "The star rose-maker of the shop" was telling the girl one day how she learned to make the roses. After a time she said: "Want to see a rose-maker's hand?" Then she held up her palm. "Calloused and hard as a piece of tortoise-shell, ridged with innumerable corrugations, and hopelessly discolored, with the thumb and forefinger flattened like miniature spades, her right hand had long ago lost nearly all semblance to the other. "It is the hot irons do that," she said.

The young factory girl learned the lesson that life is teaching to every one of us who understands it truly. The making of roses is at the price of the rose hand. We buy our pretty flowers at the store, little knowing at what a cost of hot iron and seared palms they have been made for us. Roses can be produced in no other way.

It was no idle curiosity which led Thomas to say the only warrant upon which he would register his conviction that the Lord was indeed risen from the dead, was the sight of the pierced palm and the wounded side. There is only one test which ultimately assures us of the reality and authority of a master that claims our allegiance. It is the test of sacrifice. The rose hand held up as living witness to the cost of making the roses proves what has been done and how it has been accomplished.

We cannot have our roses unless we pay the rose price. Sometimes, to be sure, we suffer the callous and the blister, and, alas! there is no rose to show for our toiling; but in the long run there is reward for the weariness and roses for the scars. It is futile to rebel at this. Life is made up of the rose and the rose hand. Sacrifice is wrought into its very structure; pain is a part of its being. He only is wise who, bearing with him uncomplainingly the rose hand, thanks God with all his heart that, out of his pain and endurance, roses, beautiful roses, are wrought.

THE REASON OF IT

MEN are gradually learning why the Japanese nation was so uniformly successful in the recent war with Russia. The more the character of the Japanese people is studied, the more astonishing does this civilization appear. It is proverbial that in time of war the arts must languish. Those who recall the blight which fell upon the educational system of many parts of our own country during our Civil War will read with amazement that during the last year of her terrific struggle with Russia the Japanese Government appropriated nearly five times as much for education as it had set aside during the period of 1893-'94, the year preceding the outbreak of the war with China. In the year 1904-'05 the total appropriation for educational purposes in Japan was \$222,000,000 — an amount which represents an annual tax of over four dollars on every man, woman and child in the kingdom. As for the

theory of Japanese education, it may be summed up in these words of the founder of the modern educational system of that country: "Elementary schools are designed to give children the rudiments of moral education, and of education specially adapted to make them good members of the community, together with such general knowledge and skill as are necessary for practical life, due attention being paid to physical development." It would be difficult to sketch in succinct form an education more symmetrical than this. Provision is made for body, mind and spirit. The practical working of the system has shown the perfection of the theory. So thoroughly are the Japanese trained in body that their gymnastic system has become a model which is being closely followed in other countries. Their mental training includes general culture and specific technical study. Their moral training inculcates filial piety, brotherly kindness, friendship, frugality, truthfulness, self-restraint and courage.

When Japan began its struggle with Russia the world looked on in admiration of the plucky little nation going out to meet its formidable antagonist. Now that the war is over and men have recovered from their astonishment, they are beginning to investigate the causes of the astonishing outcome. They are learning that the result was no accident, that it was the inevitable outcome of a conflict in which a being of inferior strength and limited resources, but with every power under perfect discipline and self-control, comes into collision with an unwieldy body so badly disciplined that it is unable to bring into action more than a fraction of its great strength.

AS BROAD AS WESLEY

THE terms "broad" and "narrow" have come to have a well-recognized meaning in theological circles, and, while very liable to abuse, can hardly be dispensed with. They fill a place for which nothing else seems quite as good. A broad space is one extended, expanded, where there is room to move about. So a broad mind would seem to mean a mind with room enough to take in many ideas, many phases of the truth, even those not before familiar, a mind open and hospitable to new views, able to see that truth is many-sided, not to be adequately surveyed from any one point. That mind would be properly called "narrow" which is so restricted in its scope, so limited and circumscribed, that it cannot see any reasonableness in those who differ from it or conceive that a subject has many angles from which it may, and indeed must, be regarded. Such minds are the victims of prejudice and passion, not expanded by a liberal education, nor enlightened by wide reading and travel. They move in a little groove, and, like the frogs in the well, imagine that what is natural or familiar to them is the whole world. The effort of thinking is painful to them, and they are suspicious of thinkers as being sure to make trouble and disturb what is sanctioned by the precious past. Like the people of the East, they worship their ancestors, and consider that what was good enough for the fathers is good enough for

them, accounting the new to be necessarily untrue.

On the other hand, there is a breadth which breaks down all barriers and boundaries, which surrenders its convictions too readily or has none to surrender, which is indifferent to truth, which mistily jumbles up all opinions together as if all were alike good, which identifies all change with progress, which is flabby, unstable, and dangerously loose. This type of mind, not perhaps so common as the other, is as much to be avoided and regretted. In its hatred of narrowness it is apt to forget that there is a "narrow way," so far at least as conduct goes, in which we must walk if we are to follow the Divine Leader, and that there are also certain fundamental truths which must on no account be jeopardized. Liberty must be within the lines of law, and not run into lawless license. Essentials must be safeguarded, while the utmost freedom is granted and enjoyed as to non-essentials.

It is one of our boasts and glories as Methodists that, whatever the departures on either side by special individuals or parties, as a denomination we have, from the first, held stanchly and consistently to this position. We have never been unduly dogmatic or ritualistic. We have depended upon our warm spiritual experience to keep us steadfast in the storms of theological controversy. We have leaned neither to latitudinarianism nor platitudinarianism, still less to attitudinarianism. We have kept close to the plain, simple Gospel, having little sympathy with those who lay the chief stress on ceremonies or dogmas, organization or opinion. Special forms of baptism and of ordination have not seemed to us the things of primary importance, neither have the technicalities of systematic theology. In the immortal language of Mr. Wesley: "As to all things which do not strike at the root of Christianity, we think and let think." This is the standard position of Methodism — always has been, always will be, we trust and believe.

A recent editorial in the official *Methodist Recorder* of London has called our attention afresh to this topic, and we close by clipping from its columns certain extracts from those two noble sermons of John Wesley entitled, "A Caution against Bigotry," and "Catholic Spirit," which have done so much to keep us straight as a denomination, and which cannot be too frequently quoted. In the former, which is so closely reasoned a polemic against narrowness that any mere excerpt must fail to do it justice, Wesley says:

"If we willingly fall in any of these points, if we either directly or indirectly forbid him, 'because he followeth not us,' then we are bigots. This is the inference I draw from what has been said. But the term 'bigotry,' I fear, as frequently as it is used, is almost as little understood as enthusiasm. It is too strong an attachment to, or fondness for, our own party, opinion, church, and religion. Therefore he is a bigot who is so fond of any of these, so strongly attached to them, as to forbid any who casts out devils because he differs from himself in any or all these particulars. . . . Examine yourself: Do I not indirectly at least forbid him, on any of these

grounds? Am I not sorry that God should thus own and bless a man that holds such erroneous opinions? Do I not discourage him, because he is not of my church, by disputing with him concerning it, by raising objections, and by perplexing his mind with distant consequences? Do I show no anger, contempt, or unkindness of any sort, either in my words or actions? Do I not mention, behind his back, his real or supposed faults? — his defects or infirmities? Do I not hinder sinners from hearing his word? If you do any of these things, you are a bigot to this day. . . . Oh, stand clear of this! But be not content with not forbidding any that casts out devils. It is well to go thus far; but do not stop here. If you will avoid all bigotry, go on. In every instance of this kind, whatever the instrument be, acknowledge the finger of God. And not only acknowledge, but rejoice in His work, and praise His name with thanksgiving. Encourage whomsoever God is pleased to employ, to give himself wholly up thereto. Speak well of him wheresoever you are; defend his character and his mission. Enlarge, as far as you can, his sphere of action; show him all kindness in word and deed; and cease not to cry to God in his behalf, that he may save both himself and them that hear him."

And in the latter sermon he thus sums up his argument:

"A man of a catholic spirit is one who . . . loves — as friends, as brethren in the Lord, as members of Christ and children of God, as joint-partakers now of the present kingdom of God, and fellow-heirs of His eternal kingdom — all, of whatever opinion, or worship, or congregation, who believe in the Lord Jesus Christ; who love God and man; who, rejoicing to please and fearing to offend God, are careful to abstain from evil, and zealous of good works. He is the man of a truly catholic spirit, who bears all these continually upon his heart; who, having an unspeakable tenderness for their persons, and longing for their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labors, by all his words, to strengthen their hands in God."

Total Abstinence in Germany

ONE of the proverbs says: "As cold waters to a thirsty [or weary] soul so is good news from a far country." Our weary soul is much refreshed by the good news as to a diminution in the thirst for alcoholics which comes to us from as far off as Germany. That a beginning of reform has at last been made in this hitherto hopelessly beer-besotted land is cheering indeed. There are, it is true, only 60,000 total abstainers in the entire German Empire — an insignificant fraction of the population; but when we remember that twelve years ago there were practically none, it marks a significant change. A splendid start has now been made, and rapid growth seems assured. The forces of anti-alcoholism are well marshaled in 35 organizations, at the head of which are the Good Templars, and forty periodicals are published. It has been demonstrated that the expectation of life of the total abstainer is about 25 per cent. better than that of the moderate drinker; and a prize of two thousand marks to any one who should disprove the truth of this affirmation has found no takers or competitors. The authorities, many of them, are coming to see light upon the subject. At the third convention of total abstainers, which met in Dresden last September, the use of the largest public building of the city was granted them, and

the municipal council, together with the mayor, greeted the convention in words that testified strongest sympathy. The cause has now got beyond the stage of ridicule and is meeting with respect on the part of some, and vituperation on the part of more. This is a good sign. The forces of the enemy are becoming alarmed. The workmen are getting awakened to realize that alcohol is their worst foe. The success of the Japanese, and the frightful example of the Russian army and navy, has had no little effect. Information is becoming systematically disseminated, and a decided improvement is sure to come in the near future. Surely all this is very cheering.

Intolerance versus Ignorance

THE present deplorable condition of things in Russia may be accounted for as a struggle of ignorance against intolerance. For centuries the Russian autocracy has oppressed the masses, with a perfect contempt for their rights, while the corrupt Eastern Church has held the people down in the chains of superstition and meaningless ceremonialism. The emancipation of the people, which should have come gradually, has now been announced in a single belated manifesto. This has been like the sudden loosening of a safety valve, whereupon the long pent-up forces of revolt and revolution have rushed forth with a hot violence. The policy of repression in Russia has been too long pursued to permit of any sudden expansion into a sane and safe liberalism. So often before have the people been duped by professions of interest in their fortunes that Count Witte inevitably shares in the accumulated suspicion of the centuries. So long has the Czar seemed to be an inaccessible and unimpressionable "Little Father," that he is credited now with being simply an imperial imbecile. We in America may know better, but they in Russia have not yet found out the contrary; and if we had lived in Russia all these years, we would not have gained all this editorial wisdom with which we write. The problem in Russia today is how to proceed toward larger and loftier things by the method not of revolution, but evolution — a problem all the harder to solve practically because the evolutionary and educational process has been so long delayed in its inception. The common people, so long kept in ignorance by a selfish Government and a mediæval church, are abusing their new-found liberty, which threatens to degenerate into license. That is not so much their fault as it is the fault of the system under which they have been reared. Government must, of course, be maintained, but the wholesale massacres of the "Reds" at Moscow and other centres constitute a terrible price to pay for the political blunders of the past. The need in Russia today is for the cultivation not so much of a popular faith in the new government as of a new faith in government at all. Confidence, undermined for generations, cannot be built up overnight. Half the people do not know why they are oppressed, and do not blame the priests — and themselves — as they should for their ignorant misconception of Christianity and their imbruted devotion to "vodka;" but they know that they have been oppressed, and the reaction from slavery to suffrage is too much for their heads. It is a sorry condition of things, where the dead hand of the past is palsying the glad hand of the present. Christian people in every land would do well to pray earnestly for poor Russia, that out of the travail of the night may come the birth of a larger liberty and a nobler ideal of a Christian State.

PERSONALS

— Rev. A. E. Roberts, of Kittery First Church, Me., was united in marriage with Miss Blanche Emerson, of Portland, Dec. 20, the ceremony being performed by Rev. B. C. Wentworth, presiding elder of Portland District.

— Rev. J. P. Rodeheaver, of the School of Theology of Boston University, is appointed acting professor in Middlebury College, Middlebury, Vt., for the remainder of the year, and has already entered upon his work.

— Benjamin F. Cass, of Tilton, N. H., only surviving uncle, on his father's side, of Mr. Arthur T. Cass, cashier of the Citizens' National Bank, Tilton, died, Jan. 4, aged 83 years. For over fifty years he had been a member of the Methodist Episcopal Church in Tilton. He was a man of retiring disposition, but of strong convictions, whose faith was as unwavering as the Granite Hills.

— John Burns is not exactly an iconoclast, but he is a man of independence of spirit and action. This independence was signalized some time ago by his wearing, in the House of Commons, a soft felt hat, much to the horror of the older members of that conventional body, where the stiff hat has always reigned supreme. John Burns' independence tends to show itself in speech as well as garb. Only the other day, in an address, he vigorously attacked what he called "Orientalized imperialism." There is just a little something in John Burns which recalls John Bright.

— Rev. W. N. Richardson, of Hyde Park, thus advises us of the crushing sorrow which has come to him: "A great cloud of sorrow is upon our home. My dear wife, who has walked with me the journey of life for forty-six years — living to make us all happy — loving, kind, true and generous, a faithful wife and mother, sweetly slept in Jesus, Wednesday morning, Jan. 3, at 4 o'clock, and was carried by the angels to her home in heaven to be forever with Jesus and loved ones who have gone over the river before her. She went without a struggle, conscious to the last, saying, 'I know Jesus; it is well.' Her departure was like a golden sunset in autumn. Our loss is her gain."

— Rev. Floyd C. Allen, of the Methodist Mission in Iquique, Chile, died in Los Gatos, Cal., Saturday morning, Dec. 30, after a long and hard struggle against tuberculosis. Mr. Allen sailed for Chile in April, 1898, after his graduation from Ohio Wesleyan University. From his arrival in Iquique, May 9, 1898, he gave his energies to the educational and evangelistic work of the mission in that city, except during a furlough period spent in the United States. On New Year's Day of 1901 Mr. Allen was united in marriage with Miss Elma Irene Wines, who had spent four years as a teacher in the Methodist school in Iquique. One year later Mr. and Mrs. Allen came on furlough to the United States, returning to Chile in January, 1904, apparently in good health.

— The genial "Clerk of the Day," writing in the *Transcript*, expresses the opinion that Pius X. is a good pope, a lovable pope, and an eminently Christian pope, but that his wits are not much to be respected, and that his troubles are due to his intellectual shortcomings. Whether this criticism regarding Pius X. is well founded or not, the Clerk is certainly right in declaring: "It takes brains to be good, and the best of popes, like the best of laymen, will get into mischief now and then

If he hasn't the head to walk wide of it." There is an intellectual quality in the highest ethics which ordinarily is forgotten. There are numbers of people who are good without brains; but how much better those good people would be if they had brains!

— Bishop Hartzell arrived at Madeira, Dec. 20, and left on Jan. 2 for England, where he will remain two or three weeks.

— Rev. Dr. D. W. C. Huntington has consented to continue chancellor of the Nebraska Wesleyan University. He is well, strong and vigorous.

— The *Northwestern Christian Advocate* of last week contains an excellent sermon from Rev. T. P. Frost, D. D., pastor of First Church, Evanston, on "Jesus Christ the One Foundation."

— Evangelist Gillam is holding special services with the Methodist Church at St. Johnsbury, Vt., of which Rev. J. M. Frost is pastor.

— Bishop Galloway, of the Methodist Episcopal Church, South, says: "The negro loves his country, his church, his God; you never saw a negro skeptic."

— Captain S. S. Brown, lately deceased, bequeathed \$100,000 for the completion of the Mary S. Brown Memorial Methodist Episcopal Church, Pittsburg, Pa.

— Mrs. Foss, wife of Bishop Foss, has been elected a delegate to the India Jubilee next fall by the Woman's Foreign Missionary Society. Her expenses have already been provided for.

— Miss Ethel Emily Robinson, daughter of Dr. J. F. Robinson, presiding elder of Kankakee (Ill.) District, and Robert Nelson Montague were married, Dec. 21, at the bride's home in Kankakee, Ill. Dr. Robinson officiated, assisted by Rev. J. D. Calhoun, of Winona, Ill., the bride's uncle.

— Mr. and Mrs. Ernest F. Herman and their two children sailed from New York by the steamer "Finance," Saturday, Jan. 6, for Panama. They are returning to their work as teachers in the Colegio Americano, at Concepcion, Chile, after a number of months spent in the United States on furlough.

— Rev. C. B. Hill and family, of Poona, India, sailed for their field of work from New York, Jan. 4, by the steamship "Kaiser Wilhelm der Grosse." Mrs. Hill preceded her husband to the United States because of urgent health reasons, and was followed later by Mr. Hill, who came for an operation for appendicitis. This was successfully undergone at the Brooklyn Methodist Hospital, and both return to India in the best of health. While in the United States Mr. Hill made a multitude of missionary addresses, especially in the Middle West.

— Miss Estella C. Long, M. D., and Miss Jessie L. Marsh sailed from New York, Jan. 5, by the steamer "Soldier Prince," direct to Montevideo. Miss Long is principal of the North American Academy (for boys) at Montevideo, and is returning to her field after a furlough period spent in the United States. Miss Marsh, of Charlotte, Mich., goes out to become a teacher in the Girls' School at Montevideo, as a representative of the Northwestern Branch of the Woman's Foreign Missionary Society. She is a graduate of Albion College, Albion, Mich.

— Viscount Aoki has been appointed the first Japanese ambassador to this country. When a young man, the new ambassador went to Germany as a student, and there received a training at the large universities. The viscountess is of German birth. The viscount stands in the highest rank of

Japanese diplomacy, and is a privy councillor of the Emperor, the highest honor that can be hoped for by the nobility. The appointment of a man who has stood so high in diplomatic and court circles must be taken to denote that Japan, in these eye-opening, frontier-raising days, means to have at Washington the brightest and most experienced type of man to handle questions arising with the United States.

— Apropos to the important article on the last page, is a note from a well-known minister in Schenectady, N. Y., who writes: "Nothing has stirred Schenectady's religious life more than the conversion of the son of our distinguished Unitarian preacher, Edward Everett Hale. Prof. Hale's entire life has changed. He was always religious, brought up a devout Unitarian, but, like Paul, he has 'found Christ.' His students speak of his new sympathy for and interest in them. Watch-night he was in the altar, at the altar service, joining in prayer for the 'seekers' and thoroughly enjoying the opportunity. He is now profoundly evangelistic and doing a great deal of good. He is married, and has three children. He will join the First Presbyterian Church here, of which his wife is a member."

— David E. Hahn, M. D., D. D. S., of Philadelphia, sailed from Vancouver on the steamer "Empress of India," Christmas day, on his way to Seoul, Korea. Dr. Hahn was graduated from Williamsport Dickinson Seminary in 1897, and received his degrees in medicine and dentistry from the Medico-Chirurgical College of Philadelphia in 1904. Following his graduation from the professional school, Dr. Hahn made a trip around the world, practicing dentistry for short periods of time at a number of the great Asiatic ports. It was on this trip that the purpose came to him to devote his life to foreign mission work. He is to be a self-supporting dental missionary at Seoul, all time and energy not required for the practice of his profession to be expended in connection with our Methodist Mission.

— Mr. Chamberlain, much to the joy of the Unionists, has not broken with Mr. Balfour, and is helping on the latter's campaign. The chief difference between the two appears to be one of emphasis. While Mr. Balfour lays the stress on retaliation, Mr. Chamberlain places colonial preference in the forefront. Satisfaction is expressed that Mr. Chamberlain, who is known to be sufficiently ambitious, has turned a deaf ear to those evil advisers who urged him to set himself in open rivalry with Mr. Balfour. Mr. Chamberlain claims that his policy is "constructive and practical," and that the policy of his opponents is destructive and theoretical. He raps the "Home Rule, Little Englander" ideas of the Liberals, and declares that the colonies, if not favored by the mother country, will not wait indefinitely, but will be forced into arrangements with strangers.

— A pretty church wedding took place at Enosburg Falls, Vt., on Tuesday evening, Jan. 2, when Miss Eva Mabel White, daughter of the pastor, Rev. Fred E. White, was united in marriage with Rev. Vernon M. McCombs, of Brooklyn, N. Y., the bride's father officiating. The church was beautifully decorated with evergreen and holly. The maid of honor was Miss Edith Pratt and the bridesmaids Misses Ruth Pratt and Irene Snead. Dr. Harry M. Loudon, of St. Albans, was the best man. Mr. and Mrs. McCombs will be at home at 1397 Madison St., Brooklyn, after Jan. 15. Mr. McCombs is a graduate of Hamline Uni-

versity, St. Paul, Minn., and is now a senior in Drew Theological Seminary, and serving as associate pastor of Knickerbocker Ave. Church, Brooklyn. He expects eventually to go to the foreign field.

— Dr. Martha Sheldon and Miss Ida G. Loper sailed on the "Winifredian" from this port last Thursday, Jan. 4, returning to their fields of labor in India after furlough. They made a pleasant call at this office just before sailing.

— President and Mrs. Roosevelt announce that the wedding of Miss Alice Roosevelt to Representative Longworth, of Cincinnati, will occur on Saturday, Feb. 17, at noon, in the East Room of the White House. Bishop Satterlee, of the Protestant Episcopal Church of Washington, will officiate, assisted by Rev. Roland Cotton Smith, rector of St. John's Church. Following the wedding ceremony a breakfast will be served in the state dining-room.

— At the annual meeting of the board of trustees of Boston University, held on the 8th inst., Wilbur A. Colt, of Burlington, Vt., professor of mathematics at the University of Vermont, and son of Prof. Judson B. Colt, of Boston University, was elected to the Jacob Sleeper fellowship, and Samuel G. Smith, now studying at Bremen, Germany, was awarded the scholarship in the School of Theology.

BRIEFLETS

The results of our lives are not for us to estimate. No one can with any accuracy or justice measure his own influence upon humanity. Ours is the seed scattering, God's the harvest-making.

Only implicit faith gives evangelistic power. Unless a preacher can lean upon his Bible as confidently as a child leans upon its mother's breast, he can never appeal to men with convincing and converting power.

The heart of humanity weighs infinitely more than its brains. Our theories do not amount to much. What is of infinitely more importance is how we feel and act.

If we set ourselves apart, it should not be for exclusiveness, but for preparation and sanctification to render better service.

Woe to us, if we leave the progress of God's kingdom to be accomplished by the slow development of the world's moral consciousness.

"The Conditions, the Needs, the Opportunities of Religious Work in South Weymouth," is the title of a booklet which has been received. This is a study of the problem which obtains in so many towns of a comparatively small number of Protestant people and an over-supply of Protestant churches. Harry W. Kimball, the author, contends strongly, and with apparent justification, that one church instead of three would fully meet the need.

The Duke of Devonshire has flopped over to the Liberals. It is said of him that when he can overcome his natural inclination to take a nap he can write one of the best of letters. When some one once saw Daniel Webster taking a nap, he said: "There is a sleeping lion!" Another rejoined: "Don't wake him up!" It is the hereditary privilege of an English lord to be born tired and stay tired, but when once in a while the Duke of Devonshire wakes

up, he can say a good deal in a few columns. A letter which he has just written, in which he declares that there is no danger at present of any Home Rule legislation and that the free trade Unionists should rally about Sir Henry Campbell-Bannerman to fight protectionism, has made a great stir, and is likely to win many votes for Sir Henry.

The year 1905 was a twelve-month marked by almost boundless business activities, and a period of rich rewards for agriculture. There have been comparatively few trade failures, while commodity prices have been at record high levels. This more than ordinary prosperity constitutes a double reason why the American people should generously support churches, missionary societies, religious newspapers, and other good agencies in the year 1906,

Every moral agency at work in America in the long run advances the material prosperity of the country. Maintain those agencies, and they will maintain you.

St. Albans District of Vermont Conference has a District Library for the use of the preachers. It was founded by that far seeing minister, Rev. C. S. Nutter, D. D., when he was presiding elder of the district. There is now a nucleus of some five hundred excellent volumes, which are kept at the house of the presiding elder, now the aggressive Rev. G. W. Hunt. Every preacher of the district is entitled to twelve books during the year, and provision is made for easy distribution and circulation. We heartily commend this example as worthy of imitation on other districts. It

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Benjamin Franklin

EVERY way fitting is it that much heed be given to the two hundredth anniversary of the birth, in Boston, of Benjamin Franklin, which occurs on the 17th of this month. Fitting because to him, more than to any other one man (except Washington), was due the achievement of our liberty as a nation and the establishment of this Government. He is the only man who wrote his name alike at the foot of the Declaration of Independence, the Treaty of Alliance, the Treaty of Peace, and the Constitution. To him is very considerably due the fact that that Constitution is what it is — a monument of supreme political wisdom. He suggested the happy compromise between the great States and small ones, whereby the latter have equal representation in the Senate, which really saved the Union; and at many other points his sterling, practical good sense was seen. Without the French Alliance, due so largely to his matchless diplomacy and paramount influence with that court, it hardly seems possible that we could have conquered. He was for nearly sixteen years previous to the Revolution substantially the representative of America at London — authorized agent for the colonies of Pennsylvania, Massachusetts, New Jersey, and Georgia — doing all that man could do to promote her interests and defend her cause. He was the one American whose fame filled Europe, holding the degrees of LL.D. and D. C. L. from the Universities of St. Andrew's, Edinburgh, and Oxford, because of his scholarly attainments and scientific discoveries. As early as 1744 he formed the American Philosophical Society. Two years before that he invented the famous Franklin stove. In 1746 his attention was first drawn to electricity, and in a very short time he had made discoveries which went far to revolutionize the whole science, proving its identity with lightning and its pervasiveness in the universe. In 1749 he devised the lightning-rod, or "Franklin's rod," as it was widely called, for the protection of buildings. Of his other numerous scientific achievements space does not permit us to speak. He was the correspondent and friend of all the learned men in the world at that time. Yet he was a pupil for only two years in his boyhood, the ninth and tenth; the rest he accomplished with little aid, "a prodig-

ious genius," as John Adams said, "cultivated with prodigious industry." He had by far the largest and best private library in America in his last years, and was an omnivorous devourer of books, a close student always. In 1751 he was the chief founder of the Philadelphia Academy, which in time grew to be the University of Pennsylvania.

His entrance into public life was in 1736 as clerk of the Pennsylvania Assembly, and he was never afterwards free from public burdens. He was a most influential member of the Assembly for many years; postmaster of Philadelphia, afterwards postmaster general for all the colonies — an office in which he showed remarkable executive ability; a member of the Continental Congress, etc. By his industry and skill he built up the largest printing business in the colonies, which he sold for £18,000 in 1748, that he might devote his time to the study of electricity. His famous almanac, "Poor Richard," begun in 1732, and continued for twenty-five years, had an average annual circulation of 10,000 copies, and an influence on the country in its forming period hardly to be overestimated. The habits of thrift, enterprise, industry, and frugality, so pithily taught in these notable and everywhere quoted aphorisms, have entered into the very blood of the nation. They were not, of course, due to these mottoes alone, but were wonderfully helped by them. His "Way to Wealth" has been translated into a score of languages and passed through more than four hundred editions. He exemplified his precepts and died a rich man; some of the fruits of his wealth have long been enjoyed by the cities of Boston and Philadelphia.

How about his religious beliefs and private character? They were not without serious defects, but it is easy to exaggerate his faults, and it seems a little ungenerous and ungracious, in view of his great services to his fellowmen, to lay much emphasis upon them now. He was scarcely a Christian either in doctrine or practice. His clear intellect revolted at the harsh Calvinistic dogmas in which he had been trained, and he early became a deist. But he never questioned the existence of God and an overruling Providence that apportions punishment to vice and rewards to virtue here and here-

after. He counted the most acceptable service of God to be doing good to man, and to this he assiduously devoted himself. Cotton Mather's "Essays to Do Good" fell into his hands when a boy, and, he says, influenced his conduct throughout his life. "I have always set a greater value on the character of a doer of good," he writes, "than on any other kind of reputation; and if I have been a useful citizen the public owes the advantage of it to that book." His family attended the Episcopal Church in Philadelphia, which he generously sustained. He was a warm friend of Whitefield's, and helped build him a hall to preach in. He strongly dissuaded Thomas Paine from issuing his "Age of Reason," exhorting him to burn it before it was seen by any other person, adding: "If men are so wicked with religion, what would they be without it?" It was Franklin that made the motion in the Federal Convention, 1787, when things looked very dark as to any agreement, "that henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business." The motion did not prevail. He sincerely trusted in God, and, though taking so much pains with good works, did not look to them as a means of gaining heaven. He wrote to Whitefield: "That Being who gave me existence, and through almost threescore years has been continually showering His favors upon me, whose very chastisements have been blessings to me — can I doubt that He loves me? And if He loves me, can I doubt that He will go on to take care of me, not only here, but hereafter?"

When near to death — he died April 17, 1790 — he wrote similarly that, having experienced the goodness of God through a long life, he had no doubt of its continuance in the next, "though without the smallest conceit of meriting such goodness." He endured the almost constant physical torture of the last weeks with the patient fortitude which characterized him through life. Says an eyewitness: "No repining, no peevish expression, ever escaped him during a confinement of two years, in which, I believe, if every moment of ease could be added together it would not amount to two whole months." He calmly accepted the will of God, and even found in the evil of the world further reason for his faith.

We may surely make considerable allowance for the age in which he lived, and the somewhat different moral standard on certain points which then prevailed. He was emphatically a many-sided man, with a most interesting, successful, and useful life. Not an example to youth in all respects — few public men of that period are; but he was a true patriot, he loved justice, he did good, he attained to greatness in more ways than anybody else of his time, he lifted himself by the sheer force of his own abilities from the very humblest beginnings to the highest places. He was of heroic mold. He deserves the gratitude of mankind whose welfare he laid himself out so unstintingly to promote; and in remembering his magnificent usefulness we can well afford to forget his failings.

THE BLIND INTELLECT

REV. FRANK C. HADDOCK, PH. D.

A closed road leads from mystery to death,
Yet fares forever on through time and space,

Guiding the tumult of an eager Race
That mightier thrones and visions cov-
eteth.

Sun-filled this way, and swept by life's
quick breath

For all who find Truth's secret, keeping
pace

With God. Afar off looms His august
Face

To mark the goal. (So every prophet
saith.)

Swift at the throng's heels, ominous and
vast,

Moves like a world the edge of Night's
eclipse,

Gulfing great cities and the sea's white
ships,

And ever feeding on a dying Past.

Within the blackness eyeless Mansoul
slips,

Muttering dead words with iterant, thin
lips.

Auburndale, Mass.

PROF. BOWNE IN JAPAN

BISHOP M. C. HARRIS.

ON Nov. 3 Prof. and Mrs. Bowne and Miss Morrison bade good-by to Japan. They visited the chief cities and places of interest during their stay, and were cordially welcomed by the Christian churches, the missionary bodies, and the people.

The lecture delivered before the Imperial University on "Philosophy" made a profound impression. The president of Yamakawa introduced him. The professors and advanced students who could speak English were present in great numbers and crowded the hall. The lecture was listened to with deep respect and appreciation. The modesty, the simplicity, and reverence for truth manifested by the Professor charmed the Japanese. He corresponded in all respects to their ideal of a scholar and gentleman. He was entertained afterward at dinner by the university professors, and a very enjoyable social event was.

The four lectures given before the Imperial Educational Society met with great favor. I am unable to give the themes, as written. They are to be published. At the conclusion of the last lecture on the "Moralization of Life," President Tsuji arose and thanked the Professor, expressing the deep satisfaction of all who had heard his addresses. In the name of the Society he conferred upon him the Society's medal, and he was elected to honorary membership. This Society is, perhaps, the most influential in the empire, and it includes in its membership the ablest men of all ranks. In addition, the Society presented to the Professor a number of very rare and costly articles of vertu — specimens of the best art of old Japan. At Aoyama Gakuin Prof. Bowne addressed the students of the seminary theological, and the Aoyama girls' and boys' schools, preached also in English in the Union Church, and met many in private. The reception given by the

schools of Aoyama was largely attended by noted people of Japanese society and English-speaking friends. In Sendai a great welcome was given them. Afterward, in Kyoto, Kobe and Osaka, he gave many sermons and lectures on serious themes. The effect upon all who have been permitted to see and hear this great teacher has been deep, and will long abide. Such simple, profound and clear teaching on many serious themes was a new experience to most of us.

More than in any previous time do the people welcome Americans who have a message of truth to give. We invite all the "wise men" from Boston and further West to come to Japan to give and receive.

The welcome to the "Gospel message" is universal and hearty. I have never seen such times. Ah! you fearful ones, do not be troubled lest Japan having done so well will feel that she does not need Christianity. She has Christianity — its ideals, standards, inspiration, etc. She has assimilated our Western civilization, and with it the Gospel to a large extent. New Japan vanquished Russia; she used modern science and instruments in doing it. She used, also, the new life received from the Christian world in the conflict. The Bushido seen in the Russo-Japanese war is the new Christian Bushido. Dr. Nitobe is an earnest Christian. The Bushido is the idealization of the old unwritten cult, by a Christian. Old Japan has in this way and in all ways absorbed the spirit, the aims and ideals of

our civilization, and she has won. She is committed irrevocably to the Christianity of Christ. Now the nation is receptive, eager and hospitable, and listens to Christian prophets with a message. The war awakened the nation religiously. All the people called upon Heaven for help. Religion, Christianity and morality have made great strides.

Let Christians of America be less professional and more humble. Let us not say to the people of China and Japan and Korea, "We are better than you," but, rather, "God in mercy gave us His Son and the great Gospel, and though we be unworthy and have made so poor use of it, and are so imperfect, yet out of love to you and gratitude to God we impart the same to you freely." If thus humbly and with love for them greater than for ourselves we offer these gifts, then indeed we shall be welcomed as the angels of the Prince of Peace, our Saviour. With all our faults the Gospel has free course, and abounds unto the salvation of many. Pray that those who are in the Far East may be worthy of our calling and truly be the ambassadors and representatives of Christ! Thank heaven the field has been cleared, and now we can sow the seed of the kingdom and gather the harvest.

Japan, America, Great Britain, in league — the new triumvirate of the nations — for civilization, Christian civilization, and peace in all the earth, what an hour for the Christian Church!

Aoyama, Nov. 19, 1905.

More About Those Sponsors

WILLIAM FAIRFIELD WARREN, S. T. D.

IN my recent plea for a Christian reception of Christian families coming to us as immigrants from the Orient, I recommended that every pastor should cause to be circulated among these new comers in every part of his place of residence two offers: First, gratuitously to baptize their new-born children; second, gratuitously to provide a suitable English-speaking sponsor for each child baptized. The second part of this suggestion is exciting no little interest, especially among our younger pastors, but the time-honored office of the sponsor has fallen into such utter disuse in our busy church that many of the younger men, even in the pastorate, feel their need of further light upon it, and upon its promise and potency as a means of gaining salutary influence in and with our immigrant families. It is with the hope of benefiting such interested inquirers that the following paragraphs are submitted.

1. In the thought of all Old World Christians sponsorship and infant baptism are inseparably connected. To offer the latter to a newly arrived family, with no recognition of sponsors in the ceremony, would seem to the adult members of that family an offer to mutilate a most sacred rite of their holy religion. They have never seen, or perhaps heard of, a child-baptism at which there have not been present one or more persons in the capacity of sponsors. Whoever, therefore, in any given case, proffers to these new comers his service for the baptism of

a child new-born to the household, should, first of all, have and show sufficient understanding of the parents' ideas and usages and felt needs to inquire of them in advance, and with genuine solicitude, whether, here among strangers, in a stranger land, they have succeeded in finding satisfactory godparents for the little one. The question will be sure to touch a tender spot in the breast of the parents, for in nine cases out of ten just the relatives or others whom they would most of all desire to see placed in this sacred relation to the child are among the dear ones whom they have had to leave behind in the old home hamlet in far-away Russia, or Greece, or Bulgaria. Then will come your precious opportunity. To the parents in this embarrassment, not knowing what they can do, you make the friendly offer to procure for the needed service a true Christian, one who so loves Christ that his sympathies are not confined to people of his own nationality, or race, or tongue; one who, being a native of the new-born's future land and a speaker of its language, volunteers to care for the babe's future nurture in Christian doctrine and living in a way that only genuine Christian love can prompt. Under such circumstances as these, it is evident that the offer and acceptance of the sponsorship touches that family as no bare offer or performance of a sponsorless ceremony of simple baptism could ever do. Genuine Christian love has made its overture; this has

had its due response, and the bond which has resulted conditions an immortal history. The finish of the momentary professional service marks but the beginning of the precious and permanent personal self-impartment of Christ's representative in the person of the sponsor.

2. Even if the parents in the supposed case have found in their randomly populated quarter of your town a person whom they are willing or desirous to have assume the duties of a godfather or godmother to their America-born babe, the good offices of an additional America-born sponsor, if offered, are not likely to be unappreciated. For more than half a thousand years this law has held its place in the Church of England: "There should be for every male child that is to be baptized two godfathers and one godmother, and for every female one godfather and two godmothers." Moreover, until recently, a canon of the same church read: "No parent is to be admitted to answer as godfather for his own child." The Continental churches have had like provisions. In several countries, to prevent undue multiplication, laws have been made limiting the number to three. Our supposed family is accustomed to sponsorships including two and three persons. Even if it has selected two of its own old nationality, it will gladly add a third to represent its newly dawning nationality. These recently arrived parents are greatly impressed by the fact that their America-born babe is soon to be what its father can never be, an America-born citizen of the Great Republic, and that equally soon he ought to be a well developed Christian standing in normal relations to all other America-born Christians within the Great Republic. For the securing of this end no available provision will seem to them to have such evident fitness and promise as this of a personal Christian friend publicly self-pledged, for Christ's sake, to see that their little one shall have a publicly recognized *entree* to the sympathies and prayers and fellowships of American Christians as fast as his increasing years shall permit. More than this. Separated for all time from the church of their own childhood and manhood, these spiritually homeless parents will quickly experience the dawning of a vague but precious hope that, one day, through this their very own little American, they may themselves come to feel at home in the land and the church in which, by God's grace, their babe has already come to be a native.

3. What a field for fruitful Christian activity is here opened before every local church! Here even the dying parish can find resurrection life. Nowhere is the battle lost if such reserves have not yet been brought into action. The service is one which an angel in heaven might well covet. It carries with it the respect and honor and love of a new home. It confers the right to prepare a guest for heaven's eternal feast. It honors lay gifts and lay agency. It enables the church to utilize thousands of men and women every way qualified to serve as Sunday-school teachers, but so situated that they must be excused. For each volunteer in the service it means a widening of intellectual vision, deliverance

from ignoble prejudices, growth in public influence, larger measures of divine approval day by day. What it must mean for the future of our country, and for the kingdom of God, was imperfectly hinted in the appeal to which this article is a supplement.

4. At the beginning I hoped to find room in this paper to speak of the profoundly Christian idea which the historic system of Christian sponsorship expresses. That hope must be abandoned. I will only add that I would be glad to receive a yearly letter from the first English-speaking man or woman who, after reading my recent appeal, volunteered and was accepted for service as sponsor for a babe of Slavic or other Oriental immigrant parentage. The name of the person is unknown to me, but I feel sure that it has already appeared in at least one of the morning bulletins of heaven.

Boston University School of Theology.

THE GLORY SONG

MAY AGNES OSGOOD.

Where the Southern Cross in brilliance
Watches o'er the earth asleep,
On the plains of far Australia,
Where the herder leads his sheep,
Through the cities, strung like jewels
On the coast line all along,
Ring the notes of joy and triumph
Of the wondrous Glory Song.

Ships that cross the throbbing ocean
Bear the strain to many a land;
Grand old England's island kingdom
With its melody is spanned;
In the grassy lanes they sing it,
From the churches, clear and strong,
Swells to heaven the joyous chorus
Of the well-loved Glory Song.

Now America has caught it,
And they sing the sweet refrain
From the Gulf past the Dominion,
From the Golden Gate to Maine;
In the city, on the prairie,
Where our starry banner floats,
Saint and sinner feel the magic
Of the joyful Glory notes.

Precious song, go on your mission!
Tell of Him whose blessed face
Some sweet day will bid us welcome
To His own abiding place.
Call the lost sheep to the shepherd,
Help the weak, inspire the strong,
Till we see fulfilled the promise
Of your words, dear Glory Song!

Gloucester, Mass.

Thrilling Experience in Santiago

WE are permitted to publish the following extract from a letter dated November 4, written by Miss Jennie S. Farwell, of the Art Department of Santiago College, to one of her many friends in New England—all the more interesting perhaps because not intended for publication. She says:

"I cannot express to you how richly God's gifts are strewn all about me here, and such signal victories as He gives day by day. Will you believe it—I have not lost one class this year? I get so tired, it sometimes seems as if I should never get rested, but the morning brings strength for the day, and I just go on. Only about five weeks longer of teaching this year, which ends the three years of the five. If I hold out two years longer, I think that is all I can do here. Miss Fisher, who was Miss Wood's predecessor, has come to take the art again at Concepcion. Miss Fisher came last year, and has been here to help us out till Miss

Grover could come. Miss Grover comes with the true missionary ring. This is to be her life-work. She does not come for any term of years.

"Since I wrote last I have had a birthday. Mrs. LaFetra suggested that I invite some friends, which I at once proceeded to do, asking those to whom I was indebted, as we are all quite often invited to dinners and teas, and we entertain quite a good deal; but there are two ladies who also have birthdays on the same day, with Mrs. Browning's coming three days later, and Miss Field's six days earlier; so we October people were to make merry together here this year. It was to occur on Wednesday evening; but on the Sunday preceding a riot broke out, and we were in the hands of the mob for two days and a night. They took advantage of the regular army being in camp about forty miles away. Well, it was simply awful! They were sacking houses and destroying the government property generally. We did not know how soon they might attack us. They came to the publishing house and demanded the workmen to be allowed to go out. Dr. Robinson refused. The leader told him they should at once burn the establishment if the men did not go; so he had to yield. They closed one school, and we knew our danger; but when we assembled for prayers the 91st Psalm was read, and it seemed as if every teacher and girl felt such a degree of safety and trust that it carried us through the day. Our Spanish pastor and wife came and spent the night. He spoke to the girls in the library and conducted prayer, so beautifully commending us to the Father's care. Our carpenter barricaded the doors and shutters. We had no firearms, but from my window I could hear the shots thick and fast some parts of the night. The leader, who marched our men out to the Alameda, was shot and killed in less than an hour after they left our house. The men mingled in the crowds and then dispersed to their homes.

"As soon as the soldiers came they brought the mob to order, but there were about 300 killed. At the beginning, the workmen demanded lower prices for provisions. They sent their delegates to the president; they reported that he would not see them. So, infuriated, they began their rioting. Then the bandits came in and took the lead, and mobbed and plundered right and left. Many Mauser rifles were used, so it was not safe to put your head out of a window, nor go on the roof. Stones were thrown and windows broken in some of the finest buildings. They attempted to cut off the gas, but as they mounted the walls of the enclosure, there were armed policemen who picked them off and took care of them, so they stopped that. They sent companies of from four or five to a dozen on all streets to smash the gas lamps. They intended to burn the city. The policemen behaved very wisely and bravely, and have since been rewarded by a fund raised to the amount of half a million. Many were killed, but they held out till the soldiers arrived. The bandits tried to prevent the soldiers from leaving the train, but were overcome and many killed. One who had known before who these bandits were told a friend of ours that five of the worst of them were among the killed. They are an organized band and led by anarchists. After the city was under martial law, we dared to look out, but during that week no one felt quite safe. So Susan Jane's birthday party did not come off."

— We hear a good deal of talk about "self-made men." In the sphere of business or social life such a man may be a great success, but a spiritually self-made man would be an anomaly and a disappointment. "A self-made Christian," once wrote Spurgeon, "is one of the sort that very soon the devil takes, as I have seen children take a bran doll, and shake it all out; he likes to shake out self-made Christians until there is nothing left of them." This recalls the story of the ploughman and Mr. Hervey. The ploughman asked Mr. Hervey what he thought was the greatest hindrance to men's salvation. Mr. Hervey replied, "Sinful self." "No," said the ploughman, "I think righteous self is a greater hindrance to men's salvation than sinful self. They that are sinful will come to Christ for pardon, but they that think they are righteous never will." Self-salvation is impossible.

Italian Methodist Church of Boston

REV. JOSEPH H. MANSFIELD, D. D.

Supt. Boston City Missions.

THERE is a white harvest field for Christian work among the Italians of Boston. The Italians number more than 30,000 in the city. They are not well cared for in religious things. There are but two churches provided by the Roman Catholics for the Italians in the North End. There is the "Church of the Sacred Heart" on North Square, in the building where Father Taylor ministered to the seamen. This is not a large building, but it is fully utilized. Institutional methods have been introduced by the Roman Catholics; there is a branch of the Public Library, and a Society for the Protection of Immigrants. This Society receives \$500 from the Govern-

In 1895 the Bureau of Labor Statistics in Massachusetts shows that 87 per cent. of all the crime in the State grew out of intemperance in some form. But the Italians are a temperate people, for the report of the Bureau of Labor for 1895 shows that while *three in a hundred* of the Northern races, including the Scotch, the Irish, the English, and the Germans, were arrested for intemperance, only *three in a thousand* of the Italians were arrested for intemperance. Another fact ought to be noted: In the year 1902 there were 88 deaths in Boston from alcoholism, and not one of these was an Italian. We find that there has not been an Italian woman arrested in Boston

These singers, youthful now, will in the near future be American citizens. But the public school does not train the children in religious things, and the church of God must take up this part of the work.

The Sunday-school is an important feature of the work. At present we are making greater effort to build up the school in our Italian Mission. We have already secured George R. Emerson, of St. John's Church, Watertown, as superintendent. He has had large experience in the superintendency of St. John's Sunday-school, and previously of the Park Ave. Sunday-school in West Somerville. He is a graduate of Wesleyan University, alert in his methods, and fully qualified to do the best work. He has consented to do the work, although it will cost him time and much self-denial to be at the Italian Hall, 287 Hanover Street, every Sunday at 10 A. M.

Already the school has more than doubled in the past few weeks. We also have the services of Miss Barker, the deaconess, and Mrs. J. H. Mansfield, and their help is efficient and inspiring. We need others to volunteer to give their services, and the school can be increased to an average attendance of 200 or more.

Christmas was duly observed, and the hall was crowded with boys and girls and their parents. Nearly 200 presents were given out.

Hitherto we have not done the best service in this field. We have failed to support Rev. S. Musso with the workers needed. He has toiled well, but too much alone.

There are other features of work that are important. The evening school, held each week-night except Saturday, under the charge of Pastor Musso and his assistant, Mr. Castellucci, is well attended. The mothers' meeting, the sewing school, the school of basketry and other features, are full of interest and helpful.

But with all these methods to help, we still hold that preaching the Gospel is the most important. The Italians appreciate the teachings of the Gospel, and many of them find their way to the mercy seat through Jesus the Saviour. There have been a goodly number of conversions thi-



SUNDAY-SCHOOL OF ITALIAN METHODIST MISSION, BOSTON

ment to aid in this work. There is another Roman Catholic Church, St. Leonard's, on Prince Street. It is not a large church. It is for Italians. How can these churches provide for the thronging thousands of Italians in our city? The consequence is that not a third of the thirty thousand are regular attendants at the services of Roman Catholic churches.

Without encroaching upon the domain of the Roman Catholic Church, there are thousands of Italians who are not held to the old church, among whom we need to do our work. The Italian men are specially within our reach. They are patriotic, and believe in United Italy. The church does not favor United Italy; hence she cannot hold the men with any firm grasp. But here is a danger. The men are drifting farther from the church, and are in danger of unbelief and infidelity. Here is our great and imperative opportunity. These men are susceptible to Christian sympathy in this land, new to them.

For fifteen years we have demonstrated that they can be reached. It is certain that during this period there have been a thousand and more converted. They are not all with us. They have gone into the suburbs and to other cities, and many have returned to the sunny land of Italy to strengthen our work there. But it has been clearly demonstrated that the Italians can be reached by our efforts.

The Italian people are a much better class of immigrants than we have thought.

in seventeen years for drunkenness. The Associated Charities are not called upon to aid Italians in their distress as often as other immigrants, and seldom on account of intemperance.

The public schools are doing a great work in Americanizing the Italian children. They quickly acquire our language, and next to the Jews are our best pupils to learn the lessons. What can be more inspiring than to see Italian children trooping down the steps of the schoolhouse, waving the American flag, and sweetly singing:

"My country, 'tis of thee,
Sweet land of liberty."



CONGREGATION OF ITALIAN METHODIST MISSION, BOSTON

autumn, and we look for more during the winter months.

The congregations are increasing. There are usually 80 at sacramental services. We have 94 members and 32 probationers. This is a good showing when we think of the many who have gone from us to take a place in other churches in this land and in Italy.

We need a building of our own in which there could be a beautiful audience-room for worship, and rooms besides for genuine settlement work. We also need more workers and Sunday-school teachers. We need more money, more appliances for carrying on the work, and more sympathy and prayers from our American people. The work among the Italians will prosper greatly when our people awake to its possibilities and importance.

The superintendent will gladly welcome gifts of money, barrels of clothing, volunteer workers, and any other forms of help. So will Pastor Musso. We are fully persuaded that the Italian work must prosper. These people are worthy our attention and Christian help.

36 Bromfield St., Boston.

WASHINGTON AND BALTIMORE LETTER

"NEWMAN."

"REVIVAL" is the uppermost word in the Methodist Churches of Baltimore and Washington at the present time. It is also the theme for discussion at the preachers' meetings. At the Washington meeting it has run through five or six weeks, and is likely to engage further consideration. The papers and discussions are reported to have been helpful and stimulating.

The churches have been more or less engaged in revival work. Reports indicate gracious results in most churches. Other churches waited for the new year to begin services. In a few instances the aid of evangelists has been called in with good effect, and some of the churches that are to hold services have noted evangelists engaged. Dr. W. J. Dawson will be at Foundry, Washington; and Hamline of the same city is to have an evangelist from the West whose name for the present is withheld.

In both the discussions at the preachers' meetings and the revival work in the churches it is more and more evident that a marked change has come over our denomination. The change is destined to become yet greater unless forces unforeseen should turn the tide in a different direction. Methods and manifestations are not the same as in other days, and probably never will be again. But that conversions are taking place, none doubt; and, indeed, their character is sometimes said to be of a better quality on the whole than in former times when they were more numerous and noisy. Emphasis seems to centre with many in the thought of an all-the-year-around evangelism, and certainly many are thus being gathered into the church. We are not looking, however, for the discontinuance of special revival seasons. The two plans are not contradictory, but may be mutually helpful. There is no general plan of revival work as yet that seems to be engaging the whole Christian thought and effort as in other sections. It may come later.

Your correspondent, being in Washington on Friday, Dec. 15, had the privilege of visiting both branches of Congress on that day. It was stormy and cold outside (it being the first day of snow here), but it was warm inside, especially in the Senate, where

Senator Tillman of South Carolina was holding forth in his characteristic style. His criticisms of the President along several lines, especially in relation to the Executive's Santo Domingo policy and various matters connected with the Panama Canal, were exceedingly severe, if not positively brutal. The President was accused of "trickery," and among other things Mr. Tillman said: "When the President sets his heart on anything he is absolutely blind to the law, and so determined to have his own way that he ruthlessly tramples under foot the Constitution of the United States." "Ruthlessly!" Did Mr. Tillman know when he used that word in reference to the President's policy that he was fitly characterizing his own debate? His impeachment of the President's motives as well as those of Mr. Roosevelt's supporters, was not only ruthless, but entirely uncalled for. Was he not seeing his own image in the face of the man he opposed?

In marked contrast to the speech of Mr. Tillman in the Senate was that of Mr. Sherley of the House (also Democrat), of Kentucky. The latter was opposing the matter of the federal regulation of life insurance as suggested in the President's Message. His contention was for the rights and powers of the States and against greater centralization of the power of the Government—precisely the contention of Mr. Tillman in the Senate. But how different the impression! How different the effect! Mr. Sherley was a gentleman throughout; he made a good speech, and you felt drawn to give attention to his arguments even if you could not agree with them. You felt that he was treating the President with respect. The speech of Mr. Tillman I have described. If the latter had wanted to injure his own cause he could not have chosen a more effective method. One of the Washington papers, commenting upon Mr. Tillman's speech, said: "It probably has assured the ratification of the Santo Domingo treaty." So much does method count. We understand the South does not feel at all represented by the South Carolinian, and we wonder that he keeps his seat in Congress. Surely the days for brutal representation even for the South is past.

As announced in the papers, Bishop Cranston has taken to himself a helpmate. Those who have met Mrs. Cranston speak of her as a lady of charming personality and many attainments. The Bishop is to be congratulated on so fortunate a choice.

Friends interested in the conversion of the world have been favoring our pastors with the book by John R. Mott on "The Pastor and Modern Missions: a Plea for Leadership in World Evangelization." The book will undoubtedly prove of much benefit to the busy pastor, and if it increases his interest in the world's redemption, as Mr. Mott intends, much good will result from its free distribution. One pastor with whom your correspondent is acquainted testifies that it has quickened his desire more fully to study the matter of world evangelization, and with this study it is believed will go a vitalizing influence upon the life of his church in the same direction. With an increased interest on the part of pastor and people in the world's salvation will go a most wholesome reaction upon the life of the church. Perhaps many another pastor will be waked up to the importance of a thorough knowledge of his subject. What a field of romance of a charming and elevating sort is the study, how replete with uplifting influences and suggestions, and how full of the most telling illustrations for sermons

and conversation! Indeed, there is no department of theology that yields better results for the same amount of study than that of comparative religions; and, likewise, there is no field of religious interest that adds more greatly to the spiritual life and knowledge of the pastor and the church than an interest in the fulfillment of the plan for the redemption of the whole of mankind.

Shall I retail a little Conference gossip? The *Baltimore Methodist*, in a recent issue, complains that certain pastors of Washington take upon themselves an unauthorized and self-appointed task of seeking to make appointments, appoint presiding elders, and make transfers. But have not our pastors a right to interest themselves in those matters? No pastor would think of meddling with this business, especially that of making elders, except with the understanding that all finally is in the Bishop's decision; but, subject to this decision, why has not every preacher the right to both his opinion and his say in the matter? Presiding elders are not elected by the preachers; but surely there is no law against having a voice in their appointment. This our Bishops, so far as I know without exception, encourage in the ministers. The quarterly conferences do not elect their pastors, nor do the preachers their elders; but both have the right of saying whom they would like to have as best suited to the needs of the work. We feel sure our Bishops are glad to know the thoughts of the preacher in this matter, especially if their ideas are unaccompanied with personal scheming for selfish ends, and they have the success of the work of the church unselfishly in view. I would suggest to the *Methodist* not to be anxious about this matter, as wrong aims will certainly meet their Waterloo, and other aims are at least harmless, and encroach on no appointing prerogatives. The liberty of a free press is a vent for public feeling, and pre-Conference talk about presiding elders and appointments is at least a Monday morning diversion of an innocent kind for tired Methodist preachers. To say that the preachers are trying to make the appointments because they express their opinions, is to do them an injustice.

I know not what tomorrow's sun
May bring of ease or pain;
I only know whatever's done
I shall not dare complain,
Since every day my Father's hand
Doth lead me where He will,
And, when I cannot understand,
I wait, and trust Him still.

— Luella Clark.

Fifty Years in India

IT is impossible for a reader in the United States to appreciate fully the missionary achievements of the past fifty years in Southern Asia. Expecting at the outset to preach in one language only, the missionaries are now proclaiming the Gospel in 37 different tongues. They have founded schools, and have seen some of these develop into high schools and colleges. They have established five publishing houses, and are scattering the printed page among people of every tongue. They have enlisted a host of anointed preachers, and are training them for leadership among nations and peoples who are in future ages to play a great part in the progress of the world. Beginning without a single adherent, they have gathered around them a Christian host of 150,000 souls, showing an average annual ingathering of 3,000 souls for fifty successive years. — Bishop Thoburn.

THE FAMILY DEPARTMENT

The Homeland.

META E. B. THORNE.

In dreams I see, O city fair,
Thy pearly gates and towers,
And even catch the perfumed air
From amaranthine bowers.
O Homeland, blessed Homeland,
Beyond the river cold,
When shall I see thee as thou art,
Most radiant to behold?

Now comes a glimpse of silvery sheen,
From Life's bright stream, that flows
From out the throne, by hills of green,
With healing for earth's woes.
O Homeland, blessed Homeland,
I'm longing sore for thee;
When shall I reach thy blissful shore
Beside the crystal sea?

One dwelleth in the midst of thee,
Thy King, whose name is Love.
What joy untold with Him to be,
Earth's shadowed skies above!
O Homeland, blessed Homeland,
Fainteth my longing heart
To enter through thy pearly gates,
And nevermore depart!

Thoughts for the Thoughtful

For love must still be more than know
What matter if I never know
Why Aldebaran's star is ruddy,
Or colder Sirius white as snow?

— Whittier.

Satan the Hinderer may build a barrier
about us, but he can never roof us in, so
that we cannot look up. — J. Hudson Tay-
lor.

What to others are disappointments, are
to believers intimations of the way and
will of God. — John Newton.

While God's will is our law, we are but
a kind of noble slaves; when His will is
our will, we are free children. — George
Macdonald.

A living, loving Christian—true of
tongue, honest of heart, pure of conduct
and yet lovable in daily life, is the most
unanswerable argument for Christianity.
— Theodore L. Cuyler, D. D.

If our best moods continually dominated
our whole life, we should all live well.
We all mean to live well; at least there are
times with all of us when we resolve to do
so—New Year days, birthdays, and other
times. It would be well for us if there
were some way of perpetuating these better
moods, and living up to these good inten-
tions. If a life is to be admirable when
finished, its periodical good intentions
must become strong, self-sustaining prin-
ciples, shaping its every act and ruling all
its days and hours. — J. R. Miller, D. D.

Hast thou come, my friend, in thy wilder-
ness way, to the place of bitter waters?
Canst thou not drink of the stream, even
though thy thirst be burning and thy
strength be wasted? Know thou, there is a
tree the leaves of which are for the healing of
the nations! A tree? Truly so; but a tree as
yet without a leaf—a tree bare as the frosts
and the winds of the winter can make it—
the great, grim, dear, sad, wondrous cross
of the Son of God! Some have sought to
touch the wells of life with other trees, but
have only aggravated the disease which
they sought to cure. By the grace of
heaven, others have been enabled to apply
the Cross to the bitter wells of their sin and
grief, and behold the waters have become
clear as the crystal river which flows fast
by the throne of God! — Joseph Parker.

To feed on Christ is to get His strength
into us to be our strength. You feed on the
corn-field, and the strength of the corn-field
comes into you and is your strength. You
feed on the corn-field and then go and build
your house, and it is the cornfield in your
strong arm that builds the house, that cuts

down the trees, and piles the stones and
lifts the roof into its place. You feed on
Christ, and then go and live your life, and
it is Christ in you that lives your life, that
helps the poor, that tells the truth, that
fights the battle, and that wins the crown. —
Phillips Brooks.

The question for most of us to solve is
not, "Am I a fruit?" but, "Am I a leaf?"
I take it, if we are to be fruit, we shall be
by some deep predestination; and what we
shall have to do in that case will be to keep
as sound as we can to the core. But if I
am not fruit, then I am leaf; and leaf is
fruit in its own order. Do I cast a mite of
shadow; do I beautify ever so small a
piece of blank barrenness; do I help along,
in the measure of my one-leaf power, in
forming, if not fruit, then timber? Because,
this question answered right, I have an-
swered every other. Let me make this
sure; and then I may be sure of this also,
that the nipping frosts of the autumn, when
they come, will be as divine to me as the
dewy splendors of June. A falling leaf, I
shall fall honorably; and the spirit, re-
turning to the God who gave it, will again
be set to do the greatest, and by conse-
quence the most blessed, thing it can do. —
Rev. Robert Collyer.

Loyalty to the divine command of prog-
ress alone carries one away from the un-
seemliness of his past life. Lot was obedi-
ent and every step took him farther away
from Sodom. He is the type of the Chris-
tian traveling away from all that is unlove-
ly in his life. Lot's wife became a lonely
shaft of warning on the hillside, and a type
of him who disregards the law of progress
and stays his steps till soul and spirit are
stamped with indelible and unalterable ev-
idences of his sin. Who has not already felt
the power of his past life hindering his
advancing footsteps? Who has not found
it easy to be content with the first efforts
toward a changed life? Who has not said,
"I am above the smoke and mire of
the city of sin—I will rest content?"
It is at just that point that the lesson
should reach us. The past can overtake
and capture that position. It is a redoubt
that cannot be successfully defended. —
REV. S. H. VIRGIN, D. D., in "Spiritual
Sanity."

There is a plant called samphire, which
grows only on cliffs near the sea. But
though it grows near the salt waves, yet it
is never found on any part of a cliff which
is not above the reach of the tide. On one
occasion, a party of shipwrecked sailors
flung ashore were struggling up the face of
precipitous rocks, afraid of the advancing
tide overtaking them, when one of their
number lighted upon a plant of samphire,

growing luxuriantly. Instantly he raised
a shout of joy, assuring his companions by
this token that they were now in safety.
The sea might come near this spot, and
perhaps cast up its spray, but would never
be found reaching it. Such is the position
of a soul in Christ. Justified and united to
Him, the person may be in full sight still
of the world's threatening and angry
waves; but he is perfectly safe, and cannot
be overwhelmed. — Bonar.

We hear much in this day of the superi-
ority of the free spirit to times and seasons
and outward expressions of worship, and
of a devotion concentrated in specific acts
at fixed times. But unless there are such
fixed acts, there will be little diffused de-
votion. It will be evaporated out of, not
diffused through, the daily life. If there
are no reservoirs, there will be no water in
the pipes. The nerves must be knit up
into ganglia, if there is to be sensibility
through all the body. If a man does not
pray at definite times, and that daily, he
may talk as he likes about all life being
worship, but "any time" will soon come
to mean "no time." — Alexander Mac-
laren, D. D.

Clouds and darkness may be round
about thee, and yet thou mayest be able to
sing. Do not distress thyself to find a
cause for thy joy! Hast thou not read of a
bush that was all in flame and yet was not
consumed? The facts were all against its
permanence; it was unreasonable that it
should live. But it did live; and why?
Because there was a voice speaking within
it, singing within it—against facts, spite
of reason, in defiance of circumstances. It
was a song without words, a comfort with-
out cause, a strength without the legions of
angels. So, oftentimes, shall it be with thee.
There shall be moments in which thy
Gethsemane shall reveal no flower, in
which the cup shall not pass, in which the
legions of angels shall not come; and yet,
strange to say, thou shalt be strong. Thou
shalt fly without pinions; thou shalt walk
without feet; thou shalt breathe without
air; thou shalt praise without words; thou
shalt laugh without sunshine; thou shalt
bless without knowing why—for the song
of thy heart shall itself be thy light, and
thy joy shall be only from God. — Rev.
George Matheson, D. D.

God sends us only what He sees
Is fittest to our destinies —
Best stuff for every workman's gain,
Most suited to his adze and plane.
Some quarrel with it on the spot;
Some plane it out, through warp and knot.
To love the best, but not to hate
The hardest, bitterest mortal fate —
To hate it not, but use it so
We, if not it, may better grow —
That is the charmed philosophy
We ought to study, you and I!

— JAMES BUCKHAM, in "A Wayside Altar."

ONLY GRANDMA

EMMA A. LENTE.

"O H, it's no one but Grandma!"

The little old woman went on — past the open door of the girls' room, and up the stairs to her small apartment on the top floor.

She dropped wearily into the little old rocker — the same low chair in which she sat to rock her babies long years ago. She looked about her. The carpet, now worn and somewhat faded, had been her parlor carpet when she had owned a best room; the table and the chest of drawers had helped her begin housekeeping; and the pictures — the girls laughed at the quaint things, but they seemed like the faces of old friends, and the dweller in the little room had not many friends.

Death had been merciless, and had reaped all about her, until, finding her house desolate and her spirit and strength broken, she had been obliged to move to a strange place and find a home in the house of her son — and the old do not bear transplanting well.

The son was a well-meaning, dutiful son, but he was driven by a perplexing business and the stress of the times, and had scant leisure for the tenderesses of life. His wife was good-hearted and kindly in a way, but she was a woman of many cares and aspiring ambitions. She belonged to clubs and church organizations; she was anxiously striving to gain for herself and daughters an assured position in social circles; all this, added to the many cares of keeping a house, left her but little time or thought to give to the mothering of any one through second childhood.

Grandma Dean was not querulous, sour, and exacting, as many are when age increases, but she was uncomplaining and pathetic in her quietness. She was very welcome to all she required for her physical needs; she had heat and light, and a lunch mid-forenoon and afternoon if she cared to go to the dining-room for it. Sometimes she so dreaded the polished stairways that she sat still in her room.

She had plenty of reading, but the dailies dismayed her with their record of many crimes; it seemed to her that the world had suddenly grown very evil. Even over the magazines her eyes quickly tired and her attention flagged, and her happiest times were the days when the postman brought her the dear church paper, which had been her weekly feast for years.

Grandma had once been a swift and expert knitter and needlewoman, but now her fingers had grown stiff and had lost their skill, and no one in the house needed or cared for anything which she could make; yet she kept some work going on her needles, and at times a forlorn little wail found the comfort of a pair of mittens, and her heart grew warm again with the joy of usefulness, for she often felt that no one had need of her any more.

The sound of music and laughter often floated up from the parlor at night, and occasionally her son's wife asked her to come down, but Grandma somehow felt out of place among the gay, up-to-date people, and she would soon slip out and

up to her quiet and lonely little room.

The girls often had merry companions in their room in the mornings, and there would be lively chats over the fancy-work; and if a stooping little figure furtively passed the open door, some one merely glanced up, and said: "It's only Grandma!" Oh! why did they not spring up, and with loving force gather her into a cordial companionship, and make her feel at home with them?

They might have given her an easy-chair by the window, where she could see down the busy avenue — the view from Grandma's room was rather dismal. They might have shown her the drawn linen, and new afghan, and the pansy panel, and told her the funny happening over which they were all laughing. If they had, they would have seen the dim eyes brighten with new interest, and the thin, wrinkled cheek flush with gratitude and pleasure; and they would truly have given "the cup of cold water."

They might have gone out for a daily walk with her, for she was afraid of the street-crossings where only electric cars and automobiles seemed to have right of way; and when alone she only dared to go around the block.

If these people had thought of and given those little attentions that so comfort and cheer the aged, they might not have had the remorseful heart-ache which came when Grandma went no more up and down the stairs, and they missed the gentle presence which was in itself a benediction.

Lonely homes are those from whose doors the grandmothers have departed forever!

Poughkeepsie, N. Y.

Called to be Saints

WHAT is it to be called to be a saint? Not many of us would like to fit the aureole of sainthood about our own heads, and to do so would be anything rather than saintly. Called to be saints, simply means called to be holy, and whoever is holy is consecrated not in part, but altogether and entirely to the loving service of Jesus Christ. In a world full of temptation, yet full of opportunity, those who have confessed Christ are to testify to His goodness and His love and His work in them, by blameless lives. They are to be sweet of nature, sunny of temper, joyous of mood, let the days be dark or bright. They are to bear affliction without protest, letting it do upon them its beneficent work.

There is a pretty story about the gravel-walk and the mignonettes:

"How fragrant you are this morning," said the gravel-walk.

"Yes," said the mignonette, "I have been trodden upon and bruised, and it has brought forth all my sweetness."

"But," said the gravel-walk, "I am trodden on every day, and I only grow harder."

Which shall we be like? If we are called to be saints, surely we should be like the mignonette, sweeter for every footfall of Providence that seems to trample us down.

Among my friends there is a young woman who has never once thought herself a saint. Her life is unspeakably hard, with no high lights of joy. She is caretaker of age and feebleness. She struggles with small means. She works in every interval of her time at an exhausting profession. She is never other than

tired, and gets no outings. In summer and winter alike her tasks are laid upon her, and uncomplainingly borne. But so brave is she, so cheery, so little given to self-pity, and so nobly does she show forth the beauty of Christ, that I never see her without the thought, here is one who has been called to be a saint, and who fulfills her calling. — *Christian Intelligencer.*

THE FOOTSTEPS

Some day in springtime, when the warm,
sweet rain
Has burst the buds, and thinned the
drifts of snow
That linger yet on bare brown hills and
plain;
Some day, when birds begin to sing
again —
Will it be such a day? I cannot know.

Some daybreak hour in summer, when
the sky
Thrills with the rose light pulsing
through its gray;
And light leaves shiver as the wind goes
by,
And the wide fields lie waiting, far and
nigh —
Will it be such an hour? I cannot say.

Or when the autumn sunlight low and red
Drops down behind the clouds along the
west;
Or on a winter midnight, when my bed
Shakes to the storm-wind whirling over-
head —
I may not choose; He knows whose
choice is best.

It is not mine to drop my work, and wait
With eager ears attent and lips held
dumb
Until I hear the footsteps at my gate;
But this I know: though it be soon or late,
Some day, some hour, at last my Lord
shall come.

Oh, let my hands in happy ministries
Be swift, my heart be lavish with love's
store!
That, when the shadow falls across mine
eyes,
With lamp alight my watching soul may
rise,
And go to meet the footsteps at my door.

— MABEL EARLE, in *Christian Endeavor*
World.

No Let-Up

IT was Monday morning, bright and crisp. In spite of the hard work of the previous day, Mr. Mathison, the pastor of St. Luke's, was up early, and by seven o'clock had written an important letter, which should have been sent off on Saturday.

He had just deposited the letter in the mail-box on the corner of the street, and was starting back to the parsonage, when Mr. Tomson, one of his parishioners, came along. The morning greetings were exchanged, and also a few remarks about the pleasant weather. Then Mr. Tomson's face took on a rueful expression, and he said:

"Well, Mr. Mathison, I noticed you made another appeal for benevolence yesterday at the services."

"Yes, sir, I had to do it, and I did it with pleasure, too. The cause is very urgent. And I am much gratified with the response to my appeal. This is a generous church."

"Did I understand you to say that our assessment this year is a little higher than last?"

"It is three cents higher per member."

"Wasn't more asked last year than the year before?" By this time Mr. Tomson's face had become quite grim.

"Yes, sir; the work and the need grow greater every year."

"Well, it looks to me, Brother Mathison, as if this thing would never end," Mr. Tomson declared, putting a little ginger into his tones. "Ever since I joined the church, which was ten or twelve years ago,

these appeals have been coming every year — in fact, many times a year. One would think that the mission boards would soon have their treasuries filled. What is done with all the money, anyway? Last year our church gave over five hundred dollars for benevolence. This year still more is asked for. It looks to me as though there would never be any let up. I confess it's becoming a little monotonous."

Mr. Mathison saw the strained expression on his parishioner's face. He knew that in many ways Mr. Tomson was a good man, that he meant well, and really was not parsimonious, but that he simply did not quite understand the situation in the work of the church; in truth, he did not look quite far and deep enough. Instead of rebuking him, Mr. Mathison put on his blandest smile, and decided to remove his brother's difficulty, if he could, and win him to a wider view.

"Yes, I know, my brother, that these appeals for money come very often," he agreed. "As you say, I suppose there never will be any 'let-up' — at least, not in your day and mine. As long as there are unsaved people in the homeland and heathen abroad, there will be much work for the church to do, and money will be required for doing it."

"It's discouraging to think about it."

"Oh, I don't think we ought to look at it that way, my brother. Let me see." The minister smiled significantly, and his eyes danced with merriment, as they always did when he was about to make a point. "Did you lay in a supply of coal last fall for the winter?"

"Why, of course!"

"Don't you expect to have to lay in a new supply the coming fall for next winter?"

"Ah — hem! — yes, I suppose I'll have to;" and Mr. Tomson's eyes began to dance, too.

"There seems to be no 'let-up,' Brother Tomson. One lot of coal won't last for all time. You've got to replenish your coal-bin year by year."

"Yes, I see" —

"I noticed the grocery-wagon delivering quite a lot of goods at your door the other day. Do you expect that supply to last you forever?"

"Ha! ha! You've caught me, pastor. I'm no match for you in a debate."

"No 'let up' in laying in supplies of eatables, is there? It was only last week I saw you in Hanson's tailor shop buying a new suit. You wore it yesterday at church, and it looked as trig as a new pin. Ha! ha! You don't expect that suit to be the last you will ever have made, I suppose?"

"Oh, no! I see you've got the best of" —

"Seems to be no 'let up' in buying things for yourself and your family. There's your wife's new winter hat, your children's shoes, the furniture for your house, and" —

"Oh, I see, Mr. Mathison, I see! You don't need to carry the illustration any further. Of course, if there's no let-up in these temporal things, why should there be in the Lord's work? Missionaries and mission churches have their constantly repeated needs just as others have. I see it all now. Really, pastor, you've cleared up the matter for me, and I feel much better. If ever you hear me complaining again about there being no let-up to the needs of the Lord's work, please let me know. Good morning, pastor. Isn't it the loveliest weather you ever saw?"

"Beautiful, my brother, beautiful! Fine weather in the soul, too!"

"Indeed, you're right — as you usually are."

The next time the pastor made an appeal

for benevolence he noticed a radiant smile on Mr. Tomson's face. — REV. LEANDER S. KEYSER, in *Pittsburg Christian Advocate*.

A BOSTON ENGAGEMENT CAL- ENDAR

Let's see. Oh, dear! The Mothers' Club
(I lead the meeting, that's the rub)
On Monday.

The Social Settlement debate:
"Resolved, we need a new birth-rate,"
On Tuesday.

The Sewing Circle meets with me
For music (really for the tea!)
On Wednesday

As regent of Moll Pitcher Court
I've got to read my first report
On Thursday.

Heigho! The Fall for Crippled Cats
Will take all day (I sell trimmed hats)
On Friday.

The Khayyam Conference expects
My paper on "Omar's Defects"
On Saturday.

Then, the last straw, my Bible Class
Sings at the hospital, alas!
On Sunday.

Oh, what the bliss of Heaven must be!
No partings there, so equally
No meetings!

— Selected.

WORTH KNOWING

HELEN M. RICHARDSON.

HANDKERCHIEFS, towels, and other white garments that have grown grimy with use, are best whitened by first washing in the usual way and hanging upon the line, dripping with the soapy water, where the direct rays of the sun will fall upon them. As fast as the garment becomes dry, wet it and hang it out again in the same dripping condition. After several repetitions of this treatment the garment will surprise you by its whiteness. Obstinate fruit stains treated in the same manner will often yield when other means have failed.

Very satisfactory home-made knee-caps may be evolved from a pair of stockings by using the heels and a portion of the foot and leg. A few inches of the stocking above and below the heel should be left on when converting the stockings into knee-caps. This idea was brought to the notice of a friend during a vacation trip when she was stranded many miles from home without her own knitted red ones which had been accidentally overlooked when she packed her trunk. The lady with whom she was stopping supplied her with a pair of these home-made contrivances, which answered every purpose during her stay.

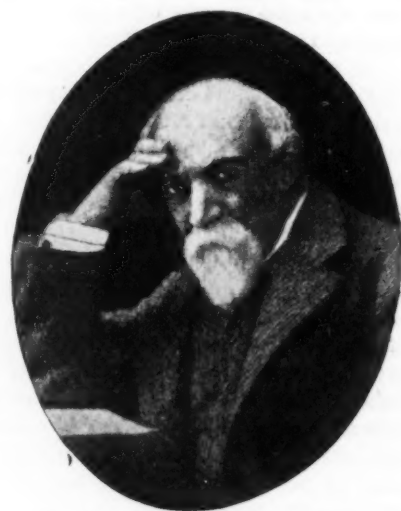
A great deal of time and labor may be saved by making the head save the hands and arms at the ironing board. Sheets and pillow cases may be smoothed with the hands and put under some heavy book or other weight. They are much sweeter when taken direct from the line; and this way of ironing is highly recommended by physicians. Nightdresses in constant use may be rolled compactly and

put into the drawer. Partly worn garments of all kinds are much cooler, also, for summer wear.

Waltham, Mass.

DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

He at least believed in soul, was very sure of God. — *La Salsiaz*.

January 8

Into the truth of things —
Out of their falseness rise, and reach thou and remain!

— *Five at the Fair*.

January 9

There is no good of life but love — but love!
What else looks good, is some shade flung from love;
Love glids it, gives it worth.

— *In a Balcony*.

January 10

To have to do with nothing but the true,
The good, the eternal — and these not alone
In the main current of the general life,
But small experiences of every day,
Concerns of the particular hearth and home:
To learn not only by a comet's rush
But by a rose's birth — not by the grandeur,
God —
But by the comfort, Christ.

— *The Ring and the Book*.

January 11

Progress is
The law of life, man is not man as yet.

— *Paracelsus*.

January 12

Then life is — to wake not sleep,
Rise and not rest, but press
To the heaven's height, far and steep.

— *Reverie*.

January 13

If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day.

— *Paracelsus*.

January 14

For mankind springs
Salvation, by each hindrance interposed
They climb.

— *Sordello*.

ERRATUM. — An error occurs in the selection for January 6, in the Browning column last week, the word "endure" appearing instead of "educe." It should read:

"I count life just a stuff
To try the soul's strength on, educe the man."

BOYS AND GIRLS

A WONDERFUL WEAVER

There's a wonderful weaver
High up in the air,
And he weaves a white mantle
For cold earth to wear.
With the wind for his shuttle,
And the cloud for his loom,
How he weaves, how he weaves,
In the light, in the gloom.

Oh, with finest of laces,
He decks bush and tree;
On the bare flinty meadows
A cover lays he.
Then a quaint cap he places
On pillar and post,
And he changes the pump
To a grim, silent ghost.

But this wonderful weaver
Grows weary at last;
And the shuttle lies idle
That once flew so fast.
Then the sun peeps abroad
On the work that is done,
And he smiles: "I'll unravel
It all, just for fun."

— GEORGE COOPER, in *School Moderator*.

"THUMBS!"

EDITH M. RUSSELL.

"SORRY, my lad, but you won't suit!"

Philip Dalton, with an air of reluctance, left the desk of the venerable merchant to make way for the next of a number of applicants, all of whom were eager for the coveted position.

"Won't suit!" he echoed, as, in passing out through the general office, he was confronted by a large mirror. "A bit of a farce, too," he muttered, as he recollected one clause of the advertisement: "Applicants must be of respectable appearance."

The bump of self-esteem was by no means undeveloped in Philip Dalton, and he drew himself up to his full height as he chuckled: "'Respectable appearance,' eh?" at the same time taking in a full survey of his dignified form, which, from the carefully-parted hair to the highly-polished footwear, proclaimed him every inch a gentleman.

"My appearance is not at fault, certainly. What's the trouble, then? Mr. MacKinnon complimented my fine penmanship, so that I passed muster in that line."

Just then he heard the words, "You'll suit!" and gave a quick glance in the direction of the private office. "Humph! Old Mac's evidently easily pleased, after all. That chap looks about as green as they grow—there's country stamped all over him. He'd be better employed, seems to me, in a cabbage patch than as invoice clerk here," and with a sullen expression and dejected air he walked out of the office.

Philip Dalton had set his heart upon the situation in question, and his disappointment did not in any way mellow his temper. In fact, his good humor diminished to such a degree that his friends scarcely recognized him as he strolled homeward, so curt were his replies to their greetings.

He was half-way home when Dr. Seymour's buggy drew up, and a cheerful

voice said: "That you, Phil? Jump in, my lad! I'm just bound in your direction." Phil reluctantly accepted the offer, then regretted it when he perceived that the doctor was making a careful diagnosis of his mental state.

"Phil, my boy, what's up? You've evidently been in Dumpeland, today."

Phil tried in vain to bluff the question, but, noticing the doctor's face wore an expression of the kindest interest and sympathy, he told his trouble. Then he looked the doctor full in the face:

"See here, Doc., do you see anything wrong with me, that would prejudice that old fellow against me? I want the truth, mind—point blank."

"And won't be offended to hear it?" asked the doctor, earnestly.

"Not a bit! He's a sort of old woman with lots of whims, I fancy."

Dr. Seymour paid no attention to the last utterance of his companion, but said, abstractedly, as if to himself: "Thumbs!"

"Thumbs?" repeated Phil in a bewildered tone.

"Yes, thumbs. See here," and the doctor took Phil's right hand as an illustration of the little sermon he was about to deliver.

"Do you think, Phil, that Mr. McKinnon, or any other man of common sense, would prefer to employ a young man who is addicted to the cigarette habit? All the polished manners and good clothes in the world would not make up for lack of moral force. See that thumb? It's positively brown! The left is not quite so bad, but bad enough. That's what nicotine does, my dear fellow, and if you don't stop the habit, it will stop you. I know what I am talking about. You know that a watch that is not properly cared for wears out before one that is treated well. No man, if he has a grain of sense, wants a clerk whose brains are clouded with cigarette smoking. Only last week I was called in to see a young fellow, about your age, who was a victim to the habit, in the last stages. I could do nothing for him—he died from the poison. That's what you're coming to. It's plain speaking, but I'm in duty bound to tell you."

"What!" gasped Philip. "Is that the brilliant future you predict for me?"

"It certainly is, if you keep on at this rate, young man. Better make a right-about-turn now, before it is too late."

Dr. Seymour's concern for his young friend was so great that he drove fully a mile further than necessary in order for time to administer this ample dose of advice and to secure Phil's promise to make a start in the right direction.

It was a very different Philip Dalton who entered Mr. McKinnon's office a year later and expressed a wish to see that gentleman. He was soon ushered into his presence.

"It seems to me I recollect your face," said Mr. McKinnon, rising.

"You certainly should do so," replied Philip, pleasantly. "You gave me a start in life."

"Gave you a start in life?"

"Yes, sir, when you sent me about my business a year ago."

"How's that? I have no recollection."

"Don't you remember? I'm the first young fellow you refused, when you were receiving applications for an invoice clerk."

"Well, to be sure! But I fail to see why you are indebted to me, since I didn't employ you."

"If you had employed me," remonstrated Philip, "I might not be here now. I would probably have kept along in the same old way and succumbed to bad habits. Tell me, sir, did my thumbs prejudice you against me?"

"They did. Why?" asked the merchant, in a tone of agreeable surprise.

Then Philip related the whole story of his disappointment, his chat with the doctor, and his resolution.

"And you have kept it?" said the merchant in a pleased tone.

"Indeed I have, sir! I swore off the habit there and then."

"What are you doing now, if I may ask?"

"I received a good position a month or so ago with the Imperial Banking Company."

"Indeed! I am delighted to hear it," said the merchant, as he gave the young man's hand a warm grasp, "and I wish you every success."

"Thank you, sir! Thank you! I'll never forget that I owe you a debt of gratitude for giving me a start in life—you and Dr. Seymour."

A few years later surprise was expressed by some persons that Philip Dalton had been appointed by the wealthy Geoffrey McKinnon as an executor of his large estate. "They were not very intimate, were they?" was the general question asked by the business men of the city.

Phil Dalton, himself, was somewhat surprised, but rejoiced in the assurance that his venerable friend had read him aright, knowing that the young man who has the force of character to abstain from an evil habit can be held responsible to fill any position of trust.

Dartmouth, N. S.

Cleaning House

Dolly's clothes are on the line,
Dolly's dishes fairly shine;
Dolly's home is swept all through,
Chairs and table look like new.
Dolly's little mother, May,
Has been cleaning house today.

Picture books, a goodly row,
Such a pretty order show;
Games and blocks, all put in place,
Pencils in the drawing case.
"I'm so tired," says little May,
"I've been cleaning house today."

— *Children's Companion*.

Height of People

THE tallest people are the Polynesians, that island race which includes the natives of Samoa, New Zealand, the Marquesas, and Hawaii. The average man stands five feet ten inches, whereas the average American man's stature is five feet seven inches. The shortest people are the bushmen of Africa, whose height is but four feet four inches. — *Selected*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson III

SUNDAY, JANUARY 21, 1906.

LUKE 2:40-52.

THE BOY JESUS

I Preliminary

1. **GOLDEN TEXT:** *Jesus increased in wisdom and stature, and in favor with God and man.* — Luke 2:52.

2. **DATE:** A. D. 9, probably, in April.

3. **PLACES:** Nazareth and Jerusalem.

4. **CONNECTION:** The circumcision of Jesus; the presentation in the temple; the flight into Egypt; the slaughter of the innocents by Herod; the return to Nazareth after Herod's death.

5. **HOME READINGS:** Monday — Luke 2:40-52. Tuesday — Deut. 16:1-8. Wednesday — Matt. 13:53-58. Thursday — 2 Tim. 3:10-17. Friday — Prov. 2:1-9. Saturday — Prov. 4:1-13. Sunday — 2 Pet. 3:11-18.

II Introductory

Entering life as a babe, Jesus grew into healthy boyhood; but his mind and heart more than kept pace with His bodily development: He was "filled with wisdom," and God's grace was upon Him. These traits were illustrated by the one recorded event of His childhood. At the age of twelve he was taken by His parents to Jerusalem to attend the Passover. No account is left to us of the feelings with which He gazed for the first time upon the city where all the previous history of the nation centred. "We know not whether He understood at that early age the full significance of its symbolism and comprehended that He would be called upon in due time to fulfill those solemn types;" but it seems certain that what He saw aroused in Him a spirit of inquiry so unquenchable that He lingered in the city after the caravan with which His parents journeyed had departed. They supposed Him to be in the company, but His eager feet had carried Him to the temple precincts; and, when discovered on the third day of absence, He was sitting among the astonished doctors, "both hearing them and asking them questions." To His mother's chiding inquiry and complaint He returned the calm reply, so full of mystery and meaning: "Wist ye not that I must be about my Father's business?" They were amazed at this answer, and failed to catch its significance. The Jewish mind was not familiar with the conception of Jehovah as "our Father which art in heaven." But it must have been wonderful to see this Holy Child, checked in the full tide of His eager questioning, rise with prompt obedience to His feet and turn submissively from the companionship and converse of these venerable teachers to follow His parents to Nazareth and enter upon the lowly duties of the village carpenter. Never did filial obedience receive such a consecration as in this dutiful child Jesus. Eighteen silent, unrecorded years passed before His ministry began.

III Expository

40. The child grew. — Coming under human conditions, our Lord fulfilled the

law of such conditions. Waxed strong — increased in strength as well as stature. In spirit — omitted in R. V. Filled with wisdom — the receptive mind balancing the growing body. The grace of God was upon him. — The spirit expanded with the body and mind. Jesus was the ideal boy, realizing what the best of boys dream. He was healthy, holy, living on the spiritual, not the animal, side of His nature.

How the child of Nazareth could be a genuine child, and pass through successive stages of development, is a problem to finite minds. We instinctively associate growth with imperfection of knowledge; and it seems to degrade our conception of the infinite perfections of our Lord and Saviour to suppose that there was ever a moment from His birth to His death when He was not in the full possession of His superhuman faculties. It is incomprehensible to us that the Omniscient could ever, for one moment, be less than omniscient; and if omniscient, the idea of growth in wisdom is necessarily excluded. Our only resort is to treat the whole subject as a sacred mystery and accept in reverent faith what we cannot understand by reason. Our logic breaks down the moment we attempt to analyze the nature and conditions of the Incarnation. The common explanation — that Jesus was endowed with a truly human soul as well as body, and that under these finite conditions growth was possible, and that His full divine consciousness was held in abeyance till He reached the stature of manhood — even if true, is by no means satisfying. The truth remains, that we cannot solve the problem of Christ's personality. "It is too high, we cannot attain unto it." Our own natures are full of mystery; infinitely more so that of our Lord (W. O. R.).

41. His parents went — were accustomed to go. It was required of adult males to present themselves three times a year before the Lord in the temple (Exod 34:23). Though females were not expected to fulfill this requirement, "Mary, in pious remembrance of the rule recommended by Hillel, accompanied her husband every year" (Farrar). Passover — celebrated about the time of our April; lasted seven days originally, but the eighth, "the great day of the feast," had been added; called, also, "the feast of unleavened bread;" commemorated the passing-over of the Hebrew houses at the smiting of the first-born in Egypt; was attended by immense multitudes.

42. Twelve years old — the age at which a Hebrew boy became "a son of the law," and assumed its responsibilities. At this age, too, he was graduated from the treatment of a child. He could not be sold as a slave by his parents; he was required to learn a trade; he could be presented in the synagogue; he could wear the phylacteries; he finished the Mishna and began the study of the Talmud.

At this age, according to Jewish legend, Moses left the house of Pharaoh's daughter; Samuel heard the Voice which summoned him to the prophetic office; Solomon gave the judgment which first revealed his possession of wisdom; and Josiah first dreamed of his great reform. Nay, more, according to one Rabbinical treatise, up to this age a boy only possessed the *nephesh*, or animal life; but henceforth he began to acquire the *ruach*, or spirit, which, if his life were virtuous, would develop, at the age of twenty, into the *nishama*, or reasonable soul (Farrar).

43. Fulfilled the days — the Passover week. Jesus tarried behind. — The reason for this lingering is given farther on. He was spending His time with "the wise men" — the doctors of the law — apparently so engrossed that He overlooked the termination of the festival. Knew not of it. — They supposed He was in the caravan, and would find them in the progress of the journey. He was so docile and wise and mature that no anxiety would

be felt about him. Then, too, His age then was about equal to that of sixteen or seventeen with us — an age when He could be trusted to take care of Himself.

44. Went a day's journey — usually from eighteen to twenty miles, except the first day. Probably the halt was made at the eastern foot of the Mount of Olives, not more than two hours' ride from Jerusalem, so as to avoid camping in the hostile region south of Jericho.

45, 46. They turned back seeking him. — Farrar draws a vivid picture of the perilous political condition of the country at the time, which, he thinks, would greatly augment the alarm of Joseph and Mary. After three days — reckoning, probably, from the departure from Jerusalem. The journey out occupied the first day; the return and search by the way the second; and the search in the city the third. Temple — in one of the porches, or chambers. Sitting in the midst of the doctors. — Schaff says: "The custom in the East is for the pupils to sit cross-legged on the floor." Paul speaks of his having been brought up at the feet of Gamaliel. Both hearing them and asking — the usual behavior of a learner. Jesus was not playing rabbi, as the language seems to imply.

47. Were astonished (R. V., "amazed") at his understanding. — Doubtless He showed a wonderful insight into the spiritual meaning of the law — so profound for a child of His years as to excite their amazement. His answers. — Judging from His answer to His mother shortly after, these answers must have indicated a rare degree of wisdom and spiritual fervor. It was a sort of Bible class, and many teachers will agree with a learned rabbi who said: "I have learned much from the rabbis, my teachers; I have learned more from the rabbis, my colleagues; but from my scholars I have learned most of all."

48. They were amazed (R. V., "astonished"). — His parents were awestruck at finding Him in such august company. "Perhaps the incessant contact of daily life had blunted the sense of His awful origin" (Farrar). His mother. — She was, naturally, the more alarmed and distressed of the two. Why hast thou thus dealt with us? — Her mother heart had been so pained at the prolonged search that the tone of reproach which pervades this question seems justifiable. Thy father. — Publicly, of course, Joseph bore this relation.

49. How is it that ye sought me? — That is, why did ye not come here at once? Where else could I be found but here? Wist ye not? — Did ye not know? My Father's business (R. V., "my Father's house")? — "My Father" contrasts with the words "thy father" in Mary's words. "He delicately recalls to them the fading memory of all they did know; in that 'I must' He lays down the sacred law of self-

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is **Hood's Sarsaparilla** Which has cured thousands.

— A FEELING OF SECURITY —

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit-producing drugs.

Such a medicine is *Dr. Kilmer's Swamp-Root*, the great Kidney, Liver and Bladder Remedy.

The same standard of *purity, strength and excellence* is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything.

It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

If you need a medicine you should have the best.

If you are already convinced that Swamp-Root is what you need you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail — it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention ZION'S HERALD.

sacrifice by which He was to walk, even unto the death of the cross" (Farrar).

He claims God as His Father, and not only justifies His conduct by his claim, but expresses the conviction that they should have recognized it. This is the first recorded utterance of Jesus, and in it the Divine-human self-consciousness is manifest (Schaff).

50. They understood not — did not fully comprehend Him; and therefore He did not derive this saying from them. Says Dr. Schaff: "No wonder they did not understand. In these days men, after all the light from Christ's life, after all the evidence of His power in the Christian centuries, fail to understand this saying of His respecting His own person."

51, 52. Went down with them — left the temple and its wisdom behind Him, to tread the lowly, secluded walks of filial obedience. His mother kept all these sayings. — No further mention is made of Joseph, who probably died before our Lord's public ministry began. Increased in wisdom — "the wisdom that cometh down from above." Stature — or "age." He ripened physically and mentally with His advancing years.

Jesus grew up among a people seldom and only contemptuously named by the ancient classics; in a remote and conquered province of the Roman empire; in the darkest district of Palestine; in a little country town of proverbial insignificance; in poverty and manual

labor; in the obscurity of a carpenter's shop; far away from universities, academies, libraries, and literary society; without any help, so far as we know, except the parental care, the daily wonders of nature, the Old Testament Scriptures, the weekly synagogue services in Nazareth, the annual festivals in Jerusalem and the secret intercourse of His soul with God, His Heavenly Father (Schaff).

IV Illustrative

That the conduct of the boy Jesus among the temple doctors might well be the becoming, appropriate, natural conduct of a natural boy among wise men, was forcibly illustrated by an interesting incident of the Chicago World's Fair.

"I am looking for my boy Sam," remarked the inventor.

"Where shall we look? Midway?" was asked.

"No; I'll try the Electricity Building. That boy of mine thinks electricity, reads electricity, talks electricity; and though he is only thirteen he understands electricity far better than I do. Steam I can handle; but lightning is too much for me."

It was in the upper room of the Electricity Building that Sam was finally found. "And when they saw him they were astonished," described accurately the feelings of the searchers. Literally the boy appeared "sitting in the midst of the teachers, both hearing them and asking them questions."

For there, among a group of thoughtful-faced men, was the lad of our search, lean-

ing forward, his whole face alight and alive as he listened to the discussion in progress.

What it meant we learned when one of the group came forward. They were wise men, specialists in electrical science, who had met by appointment to inspect a recent invention. The first arrival had found Sam absorbed in an examination of the exhibited model of the machine to be discussed. Pleased at the boy's intelligent interest, the specialist questioned him, and was surprised at his clear understanding of the principles of its construction.

"Accordingly," concluded the specialist, "we invited him to take a seat with us, and to hear our discussion if he chose, and for two hours he has listened with genuine understanding and appreciation."

"And once in a while I asked a question," related Sam, afterwards, "and those men explained things to me just as if I was one of them" (ZILLAH FOSTER STEVENS, in *S. S. Times*; quoted by Peloubet).

Cancer Increasing

This disease has quadrupled itself in the last forty years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Write for illustrated book. Address DR. BYE, Drawer 1111, Kansas City, Mo.

OUR BOOK TABLE

JESUS CHRIST AND THE CHRISTIAN CHARACTER. An Examination of the Teaching of Jesus in Its Relation to Some of the Moral Problems of Personal Life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. The Macmillan Co.: New York. Price, \$1.50, net.

These are the Lyman Beecher Lectures at Yale University for 1904. There is much in them to admire. Many topics, such as "The Roots of the Christian Character," "The Growth of the Christian Character," "The Social Consequences of the Christian Character," "The Ascent of Ethics," are skillfully handled, and important observations on them made. But when the author takes up the character of Jesus Christ and some other themes that arise, the evangelical orthodox reader, while not directly affronted, feels a lack. The Unitarian treatment of these things cannot be quite the same as ours, and we are surprised that he was chosen to discuss them.

THE CHURCH AND THE TIMES. Sermons. By Rev. Robert Francis Coyle, D. D., A. C. Armstrong & Son.: New York. Price, \$1.25.

This Moderator of the Presbyterian General Assembly has given the public a set of very noteworthy sermons, fifteen in number, some of them exceptionally strong. He takes, on the whole, a favorable view of "the times," though fully recognizing the many evil tokens, such as the vanishing sense of sin, the drift of the masses away from organized Christianity, latitudinarianism, lukewarmness, diminished reverence, lowered ideals, increased dishonesty and greed. The sermon which names the book was preached before the General Assembly in 1904. The one preached to the same body in 1903 is on "Power from on High." This we do not like so well. It is very indefinite; it abounds over much in figures of speech. Who will tell us plainly just what "the baptism from above" is, and how to get it? Dr. Coyle says: "It is simply a case of opening, of becoming receptive, of removing obstructions. Do that, and the power will come." We doubt it. His chief prescription is, waiting in the upper room. But no amount of mere waiting will turn weaklings into giants. If it would, we should have giants in plenty.

LIFE AND MATTER. A Criticism of Prof. Haeckel's "Riddle of the Universe." By Sir Oliver Lodge. G. P. Putnam's Sons: New York. Price, \$1.

This work is devoted mainly to confuting two somewhat prevalent errors—the notion that because material energy is constant in quantity, therefore its transformations and transferences are insusceptible to directing control; and the idea that the specific guiding power which we call life is one of the forms of material energy. It furnishes an antidote, and a very satisfactory one, against the speculative and destructive portions of Haeckel's work. The chapter titles—"Monism," "The Law of Substance," "The Development of Life," "Religion and Philosophy," "Mind and Matter," "Will and Guidance," "The Origin and Nature of Life"—will sufficiently indicate something of the richness of the contents.

CHRIST AND MEN. By David J. Burrell. F. H. Revell Co.: New York. Price, \$1.20, net.

We have here twenty-six rather brief sermons, dealing mainly with the human side of Christ and His teachings in conversations with various persons or groups. Knowing Dr. Burrell to be a pretty rigid conservative, we opened with special interest to his sermon in "Intolerance," to see what he had to say in behalf of free thought; and we find him ingeniously turning his topic about so as to condemn

for intolerance "a scholastic coterie, made up chiefly of theological professors, which arrogates to itself the privilege of passing judgment on the validity and integrity of the Scriptures." So this good brother has a keen eye for the intolerance of his opponents, but is entirely unaware of any such proceedings on the part of himself and his friends who insist that "the theological professors" shall be turned out of their places if in their honest investigations they come to conclusions somewhat at variance with those held by the fathers. Yet he says: "There is no place in the Gospel for bigotry and exclusiveness;" "Our religion is the broadest, most inclusive, magnanimous religion that ever was known or dreamed of." Comment is hardly needful. How easy for us all to be fully alive to the bigotry and intolerance of the other fellow!

OLD LAMPS AND NEW, AND OTHER VERSE. By Edward Willard Watson, M. D., H. W. Fisher & Co.: Philadelphia. Price, \$1.

The poems are exceedingly short, usually of two stanzas only, and the larger part of the book is taken up with blank paper—a quite common arrangement, we notice, in such cases. Love is the main theme of this muse, but a careful search does not reveal any lines that we feel inclined to quote and that we think will live in song or story. They are only fairly good, as is nearly all of that sort of literature which now comes from the press.

RESTRICTIVE RAILWAY LEGISLATION. By Henry S. Haines. The Macmillan Co.: New York. Price, \$1.25, net.

This work contains the substance of a course of twelve lectures delivered last spring before the Boston University School of Law, and is dedicated to Dean Bigelow. Its prevailing idea is the gradual development of restrictive legislation in the relations of the State to the railroad system of this country. His conclusion is that the solution of the railroad problem is to be sought in the interaction of the factors of competition and combination in the affairs of men. The intervention of the State is invoked originally to regulate competition and ultimately to restrict combination. The thing to be secured is that the gains resulting from the development of our national resources shall be equitably divided between the private enterprises which have procured them and the people to whom these resources are a heritage. There must be an equitable balance of conflicting interests for the common good.

A STUDY OF THE DIVINE COMEDY OF DANTE. By Walter L. Sheldon, Lecturer of the Ethical Society of St. Louis. E. Burns Weston: Philadelphia. Price, 50 cents.

These are four lectures given at Memorial Hall, St. Louis, Sunday mornings, in the winter of 1905. They are intended and adapted especially for those who have never read the poem, but would like to know something about it. Their main purpose is to bring out the truths of moral experience suggested by Dante. This is done very well.

THE CALL OF TODAY. Sermons preached in the First Methodist Episcopal Church, Montclair, N. J. By Abner H. Lucas, D. D., of the Newark Conference. Jennings & Graham: Cincinnati. Price, 50 cents.

This is the October number of the Methodist Pulpit, second series. These eight sermons are good, and of the sort that doubtless would make up the staple preaching in most of our first-class churches. The topics are not doctrinal at all, not theological, or speculative, or controversial, but thoroughly orthodox and practical, on such themes as "Joy for the Morning," "Re-enlisted Strength," "Work for Today." They are excellent sample sermons for the common folks.

SPIRITUAL SANITY, AND OTHER SERMONS. By Rev. Samuel H. Virgin, D. D., LL. D., Pastor Emeritus of the Pilgrim Church of New York. American Tract Society: New York. Price, \$1.

The hosts of friends which Dr. Virgin made in his thirty four years' pastorate will heartily welcome this memento of his ministry, which he has been reluctantly persuaded to put forth. There are nineteen discourses on good topics, and all attended by the qualities suggested in the very appropriate title of the first. Some other subjects well treated are: "Mountain Lessons," "Stephen," "A Thrilling Vision," "Consternation at Defeat."

MEMORABLE PASSAGES FROM THE BIBLE. Selected and Edited by Fred Newton Scott, Professor of Rhetoric in the University of Michigan. The Macmillan Co.: New York. Price, 25 cents.

Suitably made one of this admirable 16 no series of Pocket English Classics is this collection of the best things (from a literary standpoint) to be found in the Bible. They begin with the first verse of Genesis, and end with one of the last verses in the Apocalypse, and include those selections which are fullest of music and are most frequently quoted, those which it is the deepest disgrace not to know, but with which an increasing number of our young people, alas! are totally unacquainted. A good book for schools.

INSPIRATION IN COMMON LIFE. By M. L. Watkinson.

PRAYER. By William Watson.

COMMON-SENSE CHRISTIANITY. By C. Silvester Horne.

A REASONABLE VIEW OF LIFE. By J. M. Blake, M. A.

THE ECONOMICS OF JESUS. By E. Griffith Jones, B. A.

Jennings & Graham: Cincinnati. Price, 35 cents, net.

Five very neat little books these, containing about 130 pages each, by English writers of excellent rank. The enterprising publishers at the Western Methodist Book Concern are continually doing this

THE COVENANT KEEPER

Every Promise in the Bond Kept to the Letter

About coffee, Rev. Fredrick Lippe, Presbyterian minister, Hope P. O., Osage Co., Mo., says:

"I most gratefully testify that every promise made in your Postum advertisements has been completely and promptly fulfilled in my case. You can publish this if you wish, and I stand ready to vouch for it at any time.

"After three days' use of Postum I could find no difference, so far as taste and flavor went, between it and the old kind of coffee. After two weeks' use I preferred it to coffee. After three weeks I lost my nervousness, the insomnia which had troubled me was entirely relieved, and I began to enjoy the best and finest of sleep every night; and that condition still continues.

"After two months' use I got rid of my dyspepsia and piles, and they have not returned to plague me.

"Neither I nor any of my family would today think for a moment of going back to the old kind of coffee. When we entertain we give coffee to our guests, but we drink Postum ourselves, not only for its nutritive properties, but because it has become a truly delicious beverage to us.

"I feel that common gratitude requires this testimony from me."

"There's a reason."

Read the little book, "The Road to Wellville," in packages.

N. B. — Agreeable to promise we state that the hand shown in the magazines belongs to Mr. and Mrs. C. W. Post.

sort of thing. They call this the "Freedom Faith" series. It should have a good sale.

BIBLE GIRLS. A Game for the Home. The Evangelical Publishing Co.: Chicago. Price, 25 cents.

After the style of the old game called "Authors." A pretty set of cards, 56 in number, making fourteen books of four cards each, and making the players acquainted with fourteen women of the Bible.

THE YOUNG PEOPLE'S LESSON BOOK FOR 1906. John T. McFarland. Eaton & Mains: New York. Price, 15 cents, net.

Special pains has been taken with this book this year; it is prepared on a new plan, and will give great satisfaction, we think, to the multitudes who will use it.

ARMANDE. Edmond and Jules de Goncourt. H. M. Caldwell Co.: Boston. Price, 50 cents

One of a series of literary masterpieces, in limp red leather and a box. The brothers Goncourt—separated by the death of Jules, the younger, in 1870, at the age of forty—belong to the school of naturalists or realists of whom M. Zola is a conspicuous type. They were the pioneers of the modern French realistic novel. They portray the lower types of civilization, as found in the theatre, the circus, and the hospital. Edmond is now 83, and has laid down his pen. Armande is an actress.

SELECTIONS FROM THE POEMS OF JOHN GOD. FREY SAGE. Houghton, Mifflin & Co.: Boston. Price, \$1.

Sixteen of the popular poems of this much liked and most entertaining writer of a former generation are here reprinted. No special reason is given for the proceedings, but doubtless it was thought that some present-day readers might be persuaded to make his acquaintance.

LETTERS TO BEANY; and **The Love Letters of Plumpy Shute.** By Henry A. Shute. The Everett Press: Boston. Price, 50 cents.

As in "The Real Diary of a Real Boy," to which this is a sort of an appendix, boy nature of a certain wild, mischievous, lawless kind, is clearly exhibited, and in this there is a charm. But we should not care

to have any boy in whom we were interested read it, or become like it. It is at the utmost remove from the Sunday-school variety, and we prefer the latter.

Magazines

—In the January *Scribner's* is the second and concluding part of a remarkable story by that long practiced writer, Frances Hodgson Burnett, entitled, "The Dawn of a Tomorrow," the main feature of which is a wonderful old woman, in a most disreputable tenement, who lives close to God and gets constant answers to prayer. The surface of her withered and wrinkled face, the author says, "was swept clean of even the vaguest anticipation of anything not to be desired." She dwelt in "the secret place of the Most High," although dwelling in utmost poverty. There are several other notable articles—by Kate Douglas Wiggin, Ernest Thomas Seton, Thomas F. Millard, etc. (Charles Scribner's Sons: New York.)

—The *American Monthly Review of Reviews*, in its January issue, reviews the "Strike and Lockouts of 1905," has five articles on the "Football Reform," describes a year of "Canadian Progress," the "Norwegian Ski Manoeuvres," "England's Problem of the Unemployed," and the "Redevelopment of an Old State." "This last article will be of special interest to New Englanders, as it treats of the great changes that have come recently to Maine through the opening up of the vast Aroostook region and the utilization of the forests and streams for the making of wood pulp and paper. (Review of Reviews Co.: New York.)

—The January number of *St. Nicholas*, like all others, is well worth looking over by everybody. Miss Helen Nicolay's serial, "The Boys' Life of Abraham Lincoln," has opened well; also "The Crimson Sweater," by Ralph Henry Barbour. No name of editor appears yet in place of the late lamented Mary Mapes Dodge. (Century Company: New York.)

—The *Critic* for January has an extended address on Franklin, delivered by Joseph Choate in England in October, 1903, and now published in full for the first time. There is another piece on Franklin, and one on Charles and Mary Lamb, together with many book reviews and literary notes. (Critic Company: New York.)

—In the January *Bookman* we have the story of "Mark Twain's Debts;" a description of the University Club of Indianapolis; and a review of recent fiction. Of the 29 best selling books of the past year thirteen were written by men and eleven by women; four were collaborations, and one was written by an author who has been successfully concealed. The six which stood highest in popularity were divided equally in authorship both as to sex and nationality, English and American. (Dodd, Mead & Co.: New York.)

—The *Methodist Review* for January-February has a very remarkable table of contents wherein it is difficult to find anything that can safely be skipped. President Buttz sketches Dr. S. F. Upham's character and career. Bishop Warren describes "Three Crises for India." Dr. James Mudge gives, on the editorial pages, a historical paper, appropriate to the India Jubilee, on "Fifty Years in Southern Asia." Bishop Bashford writes in his usual trenchant way on "China's Chapter in Christian Evidences." Dr. W. A. Quayle gives the substance of the fine address which he delivered at the Boston University School of Theology last fall on "Preaching or Preach-er." Prof. Geo. E. Vincent, of Chicago, writes luminously on "Conformity and Heresy." Dr. J. M. Buckley reviews the New Hymnal pretty pungently, but we think his criticisms are justifiable and called for; we agree with them, especially as to the striking out of "Martyn," which is wholly indefensible, and the putting in of so many tunes which never can be sung and which render unusable so many fine hymns. We agree, also, that "He giveth His beloved sleep" is not quite the thing to be sung by a congregation just before sitting down to listen to the sermon. Other good papers are on "Strikes," "The Reign of Commercialism," and "Saxon Methodism," written in Calcutta, Chicago, and Leipzig. (Eaton & Mains: New York.)

—The January *World's Work* has for its frontispiece a full-page portrait of Dr. W. A. P. Martin, who writes, from the fullest knowledge, on "The Awakening of China." The other large portraits this month are of the late Jacob L. Greene, so long at the head of the Connecticut Mutual; Major General John C. Bates, now at the head of the army; Senator Nelson W. Aldrich, "boss" of the U. S. Senate; Mr. Perry Belmont of New York; and Mr. Brand Whitlock, mayor of Toledo. Among the chief articles, besides those thus indicated, are: "Statehood for Arizona and New Mexico," "The Fall of the House of Quay, or the Pennsylvania State Treasury Graft," "The Cotton Growers," "Federal Control of Naturalization," and "Our Experience in Porto Rico." It is a very strong number. (Doubleday, Page & Co.: New York.)

—*Country Life in America* for January treats in its characteristically able way of "Fresh Vegetables all Winter," "Managing a Wilderness Club," "Cheap Land in Delaware," "John Burroughs' Celery Farm," "Raising Fur-Bearing Animals," "A \$7,500 House," "Heating and Lighting," and many other timely topics. (Doubleday, Page & Co.: New York.)

Cancer of the Breast Cured

BALTIMORE, MD., MARCH 11, 1905.

L. T. Leach, M. D., Indianapolis, Ind.

Dear Doctor—May God's blessing rest on you both for your kindness to the poor afflicted ones. I was given up to die by the doctor, in Baltimore in 1898, before I heard of you. Dr. Norris told Mrs. Brown, the lady of the house, that I could live but a very short time; now, I have enjoyed good health since my cancer came out, only the eczema, but the blood purifier always helps me. Dear Doctor, I think it is a pleasure to answer inquiries about my cure. All cases here at home that I hear of I will send you their address. Had it not been for your treatment I would have been in my grave. May God spare you to live a long life to cure others as I have been. Good by, Doctor.

From your grateful patient,

MRS. ANNIE CLARKE,

No. 2027 Ramsey St.

I cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address L. T. Leach, M. D., Dept. 701, Indianapolis, Ind.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St., Atlanta, Georgia.

Cures Colds

For hoarseness
coughs and colds
nothing equals

**Hale's
of Honey
Horehound & Tar**

At all druggists.

Pike's Toothache Drops
Cure in One Minute.

IF YOU HAVE Rheumatism

Cout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

Restores Eyesight

SPECTACLES A THING OF THE PAST

"Actina," a Marvelous Discovery
that Cures Afflictions of the Eye
without Cutting or Drugging

There is no need for cutting, drugging or probing the eye for the cure of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids, and other afflictions of the eye through this grand discovery, when eminent oculists, they state, termed the cases incurable.

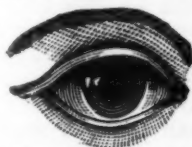
Gen. Alexander Hamilton, Tarrytown-on-the-Hudson, N. Y., highly recommends "Actina."

Louis Meyer 83 Herman St., Rochester, N. Y., writes: "Actina" has effected a wonderful cure in my wife's case, curing her of a severe eye trouble, and I would not be without it."

Mr. A. L. Howe, Tully, N. Y., writes: "Actina has removed cataracts from both my eyes. I can read well without my glasses; am 65 years old."

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Assn., Dept. 107 B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book—Prof. Wilson's Treatise on Disease.



EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

The Field Secretary

AT the earnest solicitation of the cabinet of the First General Conference District, Mr. W. B. Oliver, of Boston, for some years connected with the Young Men's Christian Association, has consented to resign his position and accept the call to the field secretaryship of the Epworth League in New England. Thus the plan, first proposed by the HERALD, is coming to be realized, and no better man could be found for this position and work. Mr. Oliver is an enthusiast on all the best lines of Christian work for young people, and has a wide experience in leadership in such work. He will at once command the following of all New England, as he is already and favorably known throughout the First District. We congratulate the Epworth Leagues of this District on their new leader, and commend the cabinet for the wisdom of this selection.

The popular note just now is in the call for the League to be put into the hands of the younger people. This is the only proper thing. We have always believed that there should be a rapidly moving succession in the list of membership and in the cabinet officers. The chapter falls, in that respect, that does not gather in and develop young people, in sufficient numbers and fast enough, to fill the offices and do the work without re-elections or returning to elect former officers. There have been some very amusing incidents of the putting into office persons too old to be leaders of the young or capable of being any inspiration to young people's work. At a convention, a maiden of advanced years introduced us to a white-haired man, somewhat past the middle of life, with this statement: "He is one of our most enthusiastic and best working Epworthians." The recent election of a circuit cabinet brought into office several former officers, some considerably beyond "youth," and two who are really old men. One election in a local chapter put into office a woman past fifty, a man more than sixty, the pastor and his wife, and the oldest young people in the church. This was not for lack of material. For that election drove out one young man, a church member of a prominent family, and ignored others. Then the church complained: "We have no young people."

But something else ought to be said — to the young people. Because the years count on, and the hair "becomes a crown of glory" — or a minus quantity — one does not like to be looked upon as old. I was recently in the study of one of our leading preachers, and was impressed with the youthful delight with which he entered into showing the paper, the pictures, the arrangements of his new place of work. This man is nearly sixty, and is as vigorous and buoyant as any young man ought to be. There is no necessity of one's aging with the passing years, in the sense of losing sympathy with, judgment about, and enjoyment of, the interests and pleasures of younger life. Young people, older men and women understand you, have sympathy with you, take delight in your pleasures, and want you to believe and feel that in this sense they have not grown away from you. I shall never forget how, when quite young, I called at a home, and was delightfully entertained among those who were almost strangers. When I was about

to leave, the lady said: "I want mother to meet you." An old lady was brought in, who seemed to take as much pleasure in seeing the strange young man as had any one of my genial hosts. Above all things, Epworthians, remember that your pastor, if he is what he should be, never grows beyond a longing for the closest fellowship with his young men and women.

It is a genuine pleasure to have the following letter from one of the New England Conference's most wide-awake young men. During the year spent abroad many communications have come from him to the church in various ways, but none before directly for the Epworth League. We welcome this for itself, as also for the appeal which it brings:

EPWORTHIAN OF NEW ENGLAND: Here is an opportunity to multiply the results of your work at least by two, and — unless you are having conversions in the home chapter — by a larger number. The conditions in Italy at this moment are imperative, in the work of the League, and cannot be adequately met without help from home. For the young people of America to understand the conditions of the young people of Italy is well nigh impossible. This fair land is scarcely thought of at home as a mission-field, yet such it is, of the neediest kind. The vast majority of the young people of Italy north of Naples are practically unbelievers at an early age, as a direct result of the teachings and practices of Catholicism. Especially is this true of the young men, and to such an extent that Christian parents dread to send a boy to the schools and universities, being almost certain of the wreck of his faith and morals. These conditions will remain and increase unless there is offered to these keen, thoughtful multitudes of young people a faith in Christ and a Christian life which appeals to their sense of reason and sincerity.

Here lies the great opportunity of the Epworth League. With a new plan of work exactly suited to the conditions to be met, the Epworth League is being offered to the young people. The response is phenomenal. The Conference League secretary, Rev. G. Conte, in response to many calls, made a tour of the mission churches to see what might be done. A special feature of the work is to be the effort to reach the multitudes of young people who are no longer Catholics in any true sense, and offer them a faith that satisfies. One pastor writes: "We already notice a spiritual revival for our young people." Another: "The League revival has increased our success. It was a necessity long felt. I have no doubt of a very prosperous future." A third: "The League, only two months old, has revived the church, which was in a lethargy. It has 44 members, 23 of whom were Catholics, and are now on probation." These are but three of many such testimonies.

But I write to appeal to your generous desire to help such a work. These Leagues cannot yet meet their own necessary expenses for effective work. The people are very poor; work is not easily obtained. Most members already contribute to the church expenses a far greater proportion of their income than the young people of any League in New England give. Many come from Catholic families who will give nothing, and who prevent their children from giving, if possible. The Leaguers will give, but not enough to sustain their work at its best. There is no fund from which help can be drawn, unless it be the treasury of our church. If thirty Leagues in New England will send \$10 each, or sixty send \$5 each, it will be of incalculable benefit. The sooner it can be done, the greater will be the good accomplished. Will you mention and read this appeal to your next business meeting? The money can be sent to Miss Margaret Boyd, 8 Enfield Street, Jamaica Plain, Mass. The name of the League your contribution aids will be sent you.

(Rev.) L. J. BIRNEY.

Rome, Italy.

PRAYER-MEETING TOPIC

A Spirit-Filled Life

Sunday, January 21

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

Jan. 15. The Spirit in the gospel age. Joel 2: 28, 29.
Jan. 16. The gospel messenger's equipment. Luke 1: 13, 17.
Jan. 17. The promise of power. Luke 24: 49.
Jan. 18. The coming of the Spirit. Acts 2: 2-4; 10: 44-47.
Jan. 19. The quickening Spirit. Rom. 8: 9, 11.
Jan. 20. The Spirit's testimony. 1 John 3: 24.
Jan. 21. Topic — A Spirit-Filled Life. 1 John 14: 16, 17.

The Welcome

When the people in Mentone desired a visit from the Prince of Savoy, they prepared the way for his coming. Tunnels were dug through mountains and hills. Over valleys they built bridges, that their beloved sovereign might travel with ease. These efforts were a loud expression of their welcome. So if we would have the Prince of the universe come into our hearts, the way must be prepared. Obstructions are to be removed. Our towering pride must be leveled, our evil practices abolished, and our affections elevated as well as purified.

The Invitation

He has invited us to come to Him in the most unmistakable terms, emphasizing His sincerity by parable and miracle, by sorrow and suffering, by the most perfect life and the most painful death. Will He come to us without a hearty invitation? No, not as an abiding Friend. His Spirit does knock at wicked hearts, but He never enters unless the door is voluntarily opened and a true invitation given.

We invite Him:

1. By an honest desire to serve Him.
2. By longing for usefulness according to His plans and purposes.
3. By a determination to slay all habits in our lives which hinder Christian development.
4. By a constant effort to make a wise use of time.

Incipient Consumption

How Food Headed off the insidious Disease

The happy wife of a good old-fashioned Michigan farmer says:

"In the spring of 1902 I was taken sick — a general breaking down, as it were. I was excessively nervous, could not sleep well at night, my food seemed to do me no good, and I was so weak I could scarcely walk across the room.

"The doctor said my condition was due to overwork and close confinement, and that he very much feared consumption would set in. For several months I took one kind of medicine after another, but with no good effect; in fact, I seemed to grow worse.

"Then I determined to quit all medicines, give up coffee, and see what Grape-Nuts food would do for me. I began to eat Grape-Nuts with sugar and cream and bread and butter three times a day.

"The effect was surprising. I began to gain flesh and strength forthwith, my nerves quieted down and grew normally steady, and sound, sweet sleep came back to me. In six weeks' time I discharged the hired girl and commenced to do my own housework for a family of six. This was two years ago, and I am doing it still, and enjoy it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in packages.

By seeking the society of Christian people.

6. By administering to the poor and neglected, the sorrowing and discouraged ones.

The Promise

"He shall give you another Comforter" (v. 16). This is not simply one who is to soothe in time of sorrow, but one who comes to strengthen for all the duties and struggles of life. When He, the Holy Spirit, who is Christ's continued life on earth, comes into the soul, He empowers sin-enfeebled lives to carry out their best desires and noblest resolutions.

Sight-Gliver

He blinds the spiritual eye. The world cannot receive Him because it seeth Him not (v. 17). What an affliction is physical blindness! Milton, sitting in darkness; Prescott, the historian, with closed eyes; Fawcett, the blind statesman in the British Parliament; and Helen Keller, feeling her way through college in the dark, all awaken our sympathy and stir our admiration by their achievements. Yet these are isolated cases. How much more terrible it is to be afflicted with spiritual blindness! "Ye know Him" (v. 17). Because He hath touched your eyes and you see Him now as the chiefest among ten thousand.

The Result

In the war between Turkey and Greece the first American who volunteered to go and nurse the wounded Greek soldiers was a slight, delicate looking little woman who had just graduated as a trained nurse. She assured the commissioners that she had given to the matter long and prayerful consideration. Her training and the demand were her call. Spirit-filled people have a peculiar qualification for spiritual work. Emphasis should be placed upon the fullness. All Christians have the Spirit, but the most influential and useful ones are those who have a larger measure than merely enough to keep them in the way to heaven. It is the overflow after the filling that reaches out and blesses the world. One of the most comprehensive prayers ever uttered for the pentecostal fullness is found in hymn 196 of our new Hymnal:

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do."

Norwich, Conn.

OUR OLD TREASURES

LUCY RIDER MEYER.

MRS. BEEBE stood by the old trunk that answered for bureau in her bare little home, and slowly took off her bonnet. She was not a crying woman, yet this afternoon there were tears in her eyes. Every woman at the meeting had been asked to give a dime, and she had not had the dime to give. No, nor a penny. She was very poor.

She raised the lid of the trunk to put away her bonnet, and as she did so she caught sight of a little box in which she kept an old treasure. Then, clear as if an angel from heaven had spoken to her, a voice said: "Give that sacred silver piece."

Words cannot describe the struggle in her heart. The little coin had been in John's pocket when the men brought him home that day, and he had given her one smile and gone. How could she give that dear memento? Surely the Lord would let her keep that. She fell on her knees by the trunk, and sobbed and sobbed. She wanted to keep it for herself, and to pass on to little Mary when she grew up. "Have I not a right to this one little thing, Master?" she prayed. And the answer came clear: "Of course you have." The Lord knew she had very few comforts.



Free from harmful drugs.
Cure coughs and hoarseness.
Prevent sore throat.



Is it an object to you to save $\frac{1}{2}$ your Cocoa?

BENS DORP'S ROYAL DUTCH COCOA

because of its double strength will go twice as far as other makes. It's economy to use the Cocoa with Yellow Wrapper.

Send 10 cents for trial can

STEPHEN L. BARTLETT, Importer, Boston.

For a Cooking Chocolate try Bendsorp's (Blue Wrapper).

Send 10c. for trial can, equal 20 cups, **STEPHEN L. BARTLETT, Importer, Boston.**

She rose from her knees, her mind made up. She would keep it. She would stand for her rights in this matter. Surely life need not be all sacrifice.

Then, suddenly, there rose before her a vision of the thorn-crowned One. He had not stood on His rights — He had given up heaven for her. She "had a right" to keep the precious memento, but she would freely give it. She took the dear old coin in her hand, and kissed it, and loved it, and — gave it! And as she put it into the package for sending, there poured into her empty soul a great wave of that joy for the sake of which, "set before Him," Jesus endured the cross and despised the shame that He might win her soul.

Dear sisters, America spends every year seven hundred millions of dollars in buying new jewelry and plate! Think what the accumulation of years in old, unused jewelry must be! Precious mementos — yet our hands will loosen from them some time — cast-off trinkets, watches that won't keep time longer, little children's banks with the pennies still in them, sacred coins, pieces of jewelry out of style and never worn now. There never was a time when there was such call for trained women as missionaries and deaconesses as now. It seems as if the poor lost world was just waking up to its need. It stands like the man of Macedonia calling, "Come over and help us!" Ethiopia is stretching out her hands to God. China, arousing from her long sleep; Japan, eagerly grasping for new things; India, with its old, dead culture; papal lands, at last breaking off their fetters — these all are crying for more workers. "You say you will send us a God-teacher some time," said an old African chief in despair. "But before some time comes I will be dead." And with special urgency comes the call from our great, suffering cities. Little children in our slums are growing up in ignorance and vice whom a little touch from a loving hand would turn toward the light. Old men and women are dying in the dark. Sweet girls are ignorantly losing their souls before they know the value of them. There are some workers — yes, many noble men and women — but as we see the need, we still have to say: "The harvest is plentiful and the laborers are few."

There is much of hope in the prospect, however, for an eager army of devoted young folks is hearing the cry and volun-

teering for Christian service. "Take me! Train me!" they say. But the demand of the time is for trained workers, and here comes the great embarrassment. Many of these volunteers are poor. They have not the money to pay for the special training they must have. "Then the church ought to give it to them!" Yes, it ought, but the church is already overburdened in sending forth and maintaining those actually in the field. Is there no way out? Yes, the "Old Treasure Fund."

Dear readers, if I could draw forth even a part of this vast treasure in the possession of our women, these things from bureau drawers and boxes and safes — this capital now absolutely idle — it would make a permanent fund for training missionaries and deaconesses. At least a hundred more volunteers every year could be trained and prepared and thus put into the field for God. It is for this that the "Old Treasure Fund" has been established. Will you help in it? My heart is warm with prayer as I write these words, that God may speak through them. What better use can you make of even your precious things, than to lay them up safe in heaven? And can you not speak to your neighbor or friend about the matter? Show her this little article. So, as the sacred impulse of giving spreads, the Fund will grow and grow and go on while time shall last, preparing women for missionary and deaconess work. Every gift will be carefully recorded and every letter answered; and I will also send to every giver a picture of a deaconess — perhaps you will like to pin it on the wall or show it to a friend — and the picture of a missionary candidate to be trained by the Fund. Unless your gift should be very valuable, it can safely be trusted to the ordinary mail though you may prefer to register it. A pasteboard box, or even a package wrapped in strong paper, will come safely. It will be well to put your name on the upper left hand corner of the package, or you can put it inside, if you prefer, but not a word more, or you will have to pay letter postage. Do it at once. And send an earnest prayer with the gift. Direct everything to **LUCY RIDER MEYER, 4949 Indiana Avenue, Chicago, Ill.**

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

ENDOWMENT AGENT OF VERMONT UNIVERSITY

THE University of Vermont at Burlington is certainly to be congratulated that it has succeeded, after many months of persuasion, in convincing Rev. Edward C. Bass, D. D., of Providence, R. I., that his first duty is to his Alma Mater. For Dr. Bass, whom we have known intimately for many years, has been wholly devoted to, and very successful in, the pastorate. Entering the Vermont Conference in 1861, he especially has desired to round out the full fifty years of unbroken service as a Methodist minister. But after prayerful deliberation, enforced by the urgent desire and counsel of the committee constituted to find the man whom the institution was seeking to serve it, he accepts the position of Endowment Agent. Dr. Bass is particularly well qualified for the work committed to him. A Christian gentleman of unusual business judgment and knowledge of men, devoting himself wholly to any work committed to him, a maker of friends, inspiring hearty confidence and trust, tactful, persistent and hopeful, we shall confidently expect that he will succeed.

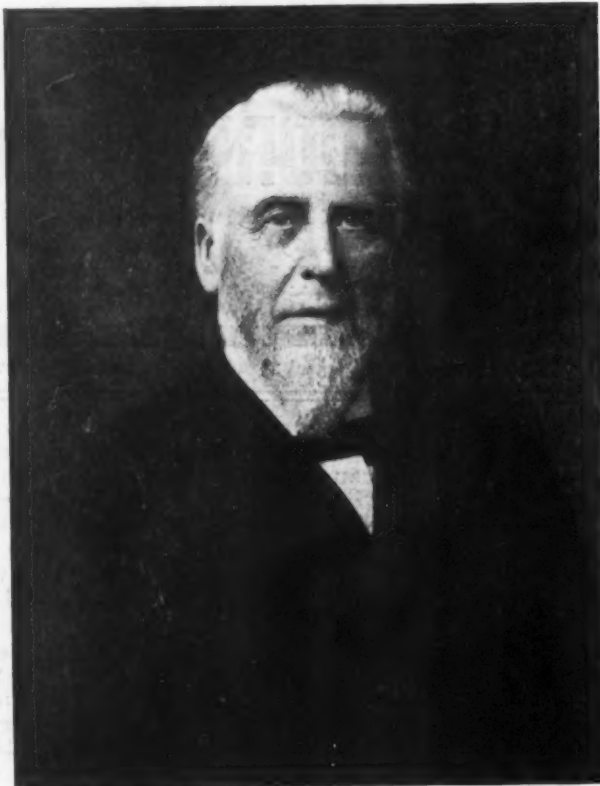
The University of Vermont celebrated its centennial in 1904. It has always ranked well among the many colleges and universities of New England. It was a pioneer in offering elective courses, and began in 1871 to welcome women to all the advantages of a college education. Its enrollment of students is 500 or more. Few colleges in the land have so ample an equipment in buildings, and its location is ideal. Wilbur Flek, one of the greatest men in the annals of Methodism, and Thaddeus Stevens, in his day a foremost statesman, and Wm. A. Wheeler, a Vice President, were students at Burlington. Great editors, as Henry J. Raymond and James R. Spaulding; ministers, as Dr. Shedd, Dr. N. G. Clark, and Bishops Bissell and Howe; Jacob Collamer and John A. Kasson for members of Congress; and H. O. Houghton and John H. Converse for business men, are samples of graduates of the University of Vermont. Its president, Matthew H. Buckingham, D. D., LL. D. (graduated in '51), will complete thirty-five years of eminent service at the next Commencement. The present movement for an endowment was projected at the centennial Commencement, and good progress has been made. A million dollars is the amount needed. Why should not every Vermonter speak a helping word and make a helpful contribution?

O—The address of Bishop and Mrs. W. F. Oldham will be, until July, 1906, Methodist Episcopal Church, Manila, P. I.

Unification of Japan Methodism

THE progress of Christian missions in the Japanese Empire has been such during the last decade that it seemed wise to bring the several Methodist bodies now working in that empire into closer relation. This conviction, in the interest of unity, economy and increased efficiency, led the representative missionaries and Japanese ministers of the six Methodist Churches in that field to the favorable consideration of organic union.

This question was submitted to the General Conferences of at least four of the



REV. E. C. BASS, D. D.

Methodist Churches represented in Japan, with the result that commissions were appointed by the respective churches, and clothed with power to act when these commissions should be called together.

On Jan. 3, 1906, there met at Mt. Vernon Place Methodist Church in Baltimore, Md., commissions representing the following churches:

Methodist Church in Canada: Commissioners—General Superintendent A. Carman, Rev. A. Sutherland, D. D., Rev. William Briggs, D. D., Hon. Justice MacLaren, LL.D., H. H. Fudger, Esq.

Methodist Episcopal Church: Commissioners—Bishop Earl Cranston, Rev. A. B. Leonard, D. D., Rev. C. W. Smith, D. D., Lemuel Skidmore, Esq., Charles Z. Lincoln, Esq.

Methodist Episcopal Church, South: Commissioners—Bishop A. W. Wilson, Bishop Charles B. Galloway, Rev. James Atkins, D. D., Rev. T. T. Fishburn, Rev. W. R. Lambuth, D. D.

Methodist Protestant Church: Commissioners—Rev. W. L. Wells, D. D., Rev. F. C. Klein, Mr. S. R. Harris, Rev. T. J. Ogburn, Rev. F. F. Brierly.

Rev. G. D. Gossard, of the United Brethren in Christ, was present, but in the absence of specific action by the General Conference of said Church, declined to take part in the deliberations.

The Evangelical Association of America not having been notified in time, no representative was present.

Two days of prayerful and painstaking consideration were given to the question before the said commissioners, but not

being able to reach definite and final conclusions, it was decided to adjourn subject to the call of the four presidents of the four Methodist bodies represented—General Superintendent A. Carman, Toronto, Canada; Bishop Earl Cranston, Washington, D. C.; Bishop A. W. Wilson, Baltimore, Md.; Rev. T. J. Ogburn, D. D., Baltimore, Md.

All of the commissioners present were deeply impressed with the momentous issues involved, and devoutly desired to reach such a basis as should bring the Methodist Churches in Japan, which are already in hearty co-operation, into organic union.

A. B. LEONARD,
W. R. LAMBUTH,
Secretaries.

Deaconess Aid Society

The New England Deaconess Aid Society has reason to congratulate itself on its achievements during the past year, as was evidenced by the enthusiastic spirit which pervaded the atmosphere at the annual meeting, held in Boston, Jan. 2. Numerically, this society is increasingly strong. Maiden Centre is the banner church, with a membership of 108. Since October, 21 life-members have been added to the roll. The treasurer's report showed net proceeds of about \$3,000 from the recent Fair, held in aid of the Hospital Fund. The propaganda committee is succeeding in organizing branch societies in other sections of New England, which shall be auxiliary to the N. E. D. A. S., and whose object shall be "to further the interests of the deaconess movement throughout New England." The plan, as presented by Dr. Perrin and endorsed by Mr. Hildreth, for a day of prayer for the deaconess work, was heartily approved by this Society, and such a day will be set apart the latter part of this month.

The holders of mite-boxes, some 400 in number, are invited by Mrs. A. B. Clum to meet at her house, 516 Harvard St., Brookline, on the afternoon of Jan. 30, when the boxes will be opened, emptied, and returned for refilling.

A plan was projected known as the "Cycle of Time," whereby the ladies hope to realize the fourth thousand dollars of the \$7,000 pledged to the new Hospital. Mrs. S. A. Tuttle, of Hyde Park, assumed the responsibility of the year on the payment of \$10. She will be followed by the months, weeks, days and hours included in a year.

The report of the nominating committee

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resulted in the reelection of the following officers: President, Mrs. F. A. Patterson, Everett; vice-president, Mrs. M. W. Mann, Arlington; recording secretary, Miss S. Gertrude Mayo, Lynn; corresponding secretary, Miss Adelaide B. Slack, Malden; treasurer, Mrs. George B. Law, Lynn; auditor, Mrs. Herbert E. Noble, Malden.

A pleasing feature of the afternoon was a very sweet, helpful, and interesting paper, "A Lesson in Roses," written and read by Mrs. George L. Bray, of Lynn. Friends of the work are reminded that this Society meets on the first Tuesday of the month, at 2 P. M., in the Committee Room of Wesleyan Building, that visitors are always welcome, and that the payment of 25 cents is the only requisite for annual membership, while the payment of \$5 constitutes life membership.

S. GERTRUDE MAYO, Rec. Sec.

W. H. M. S. Notes

— Miss Isabel F. Horton, for several years a devoted deaconess-missionary of the Woman's Home Missionary Society in San Juan, Porto Rico, passed into the larger life, Dec. 21, in the Mission Home at Tucson, Arizona. The workers fall, but the work goes on.

— Thursday, Feb. 22, will be observed as the inter-denominational Day of Prayer for Home Missions. It is hoped that every auxiliary of the W. H. M. S. will observe this day in some form. Excellent programs may be ordered from the New York or Chicago office at 50 cents per hundred. Mrs. Mary C. Hickman is chairman of the committee on Day of Prayer for the W. H. M. S.

— Here is a plea which ought to bring response from many. Miss Clara King, superintendent of the Eliza Dee Home, Austin, Texas, writes: "We are much in need of books for the beginning of a library for our girls. It is hoped that friends who can do so, will send at least one book each, so that the girls may have helpful reading. We must try to fill their minds with something beside having a good time and getting married."

— The auxiliaries of the W. H. M. S. in Colorado Conference were happy in being able to secure several addresses from Mrs. May Leonard Woodruff on her recent visit to Denver. Mrs. Woodruff imparts courage and strength to an auxiliary wherever she goes.

— The young people's work in Rock River Conference is in a most flourishing state. Mrs. R. W. Salter is the secretary, and she is securing excellent results. Very recently she has reported ten Home Guard organizations and 29 Jewel Bands. This means a vast deal of oversight and direction.

— Mrs. A. C. Peck, president of Colorado Conference W. H. M. S., has issued a call to prayer to Methodist women, asking that they unite their petitions at 12 o'clock each day for pressing needs in their own Conference, some of which she details. The noon hour of prayer should be far more generally observed throughout the ranks of the Society, since the promise remains true: "Call unto Me, and I will answer thee."

— Denver District W. H. M. S. offers rewards: First, to the auxiliary that, previous to the next annual district convention, in April or May, 1906, shall add the most members to the auxiliary. The second is to be given to auxiliaries that shall so increase the list of subscribers to *Woman's Home Missions* as to make the number of subscribers equal to the number of members.

— Upper Iowa Conference W. H. M. S., under the fine leadership of Mrs. Margaret Alsbaugh, is working diligently to secure the entire Silver Offering during the present fiscal year. Mrs. Alsbaugh has a Conference Silver

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OL 204

Anniversary roll, and upon this roll are the names of all who have given or pledged \$2.50 toward this worthy object. Let other Conference Societies take notice.

— Miss Leidigh, the very capable and faithful superintendent of the Baltimore Deaconess Home for ten years past, has resigned, to the great regret of the board and the members of the Home. Feeling the need of rest and change, she has taken this step, and the best wishes and prayers of all who love her go out with her.

— Mrs. C. W. Garrison, president of New Jersey Conference W. H. M. S., passed to her heavenly home in November last. She was one of the early workers in home missions, and stood faithfully at her post as Conference corresponding secretary for many years, later taking the place of president. She was greatly beloved by her fellow workers and her loss will be deeply mourned.

— The work carried on in Mt. Tabor Institutional Building, Baltimore, Md., has been justly called "an exponent of foreign missions in a home field." The kindergarten, the sewing school, the mothers' meeting, classes for Bible instruction, and guilds with religious, industrial and entertaining features, are all helping to lay foundations of truth and righteousness. Miss H. C. Henry and her assistant, Miss Lotta Fraula, are in direct charge of this work.

— A Sunday school class of boys in Uniontown, Pa., are supporting a little Porto Rican girl in the George O. Robinson Orphanage, San Juan, Porto Rico. When she entered the Home she was ten years of age, but looked like a child of seven. She had been placed in a very poor family as servant, had had little food or clothing, and was in an extremely low physical condition. The physicians said it was a pronounced case of anemia. "Now," says Miss Hegeman, the superintendent of the Home, "after faithful treatment, she is another child—romps and

plays like the other children, and is growing fast." Mother-love and care have been supplied and a young life which promises to be of use to the world has been rescued. Other Sunday-school classes may learn of cases equally needy in this or other Homes by communicating with Miss Alice M. Guernsey, 17 Webster Place, East Orange, N. J.

— The fine bazaar held under the auspices of the Philadelphia Conference W. H. M. S. for the benefit of the deaconess work, in November, was a notable success. Not only did it introduce the work of the Deaconess Home to many friends who otherwise might not have known of it, save in a general way, but it was also a most gratifying financial success.

— Special needs at Jesse Lee Home, Unalak, Alaska, are gingham, outing flannel, blue or brown denim, black yarn for knitting, strong suspenders and caps for boys, strong shoe laces, cotton blankets, thread Nos. 40 and 50, typewriter paper, envelopes, stamps, cheap writing pads. Many other things are needed, but these are always in demand, and at this time greatly desired. All freight may be addressed to Dr. A. W. Newhall, Jesse Lee Home, Unalak, Alaska, via Northwestern Commercial Co., Seattle, Wash.

— The new workers in Jesse Lee Home, the Misses Wunderlich and Benedict, are proving themselves eminently adapted to the work. The matron of the Home, writing Nov. 9, 1905, says: "I suppose our last boat for the season goes out today. Now, the only speck on the horizon we shall look for will be the monthly mail boat, and God grant that it may be monthly." We do not often think, perhaps, how cut off are these devoted workers from the outside world. A letter, a magazine, a church paper now and then, costing but a few cents, would lighten and bless some of the long cheerless days of the winter.

THE CONFERENCES

EAST MAINE CONFERENCE

Bangor District

Newport.—The report of the Ladies' Aid Society was probably the centre of interest at the quarterly conference. This society has paid \$1,400 toward the church debt since its dedication. It numbers about 70 women, who are constantly active in the interest of the church finances.

Corinna.—The elder's visit found special union services in progress. The pastors of the two churches of the town have united in this effort, and are working hard to reach the people. Mr. Guy Irving Waltz conducts the singing.

Dexter.—Recently \$16 was spent for new maps for the Sunday-school. Four have started in the Christian life in the class-meeting this season. Mr. A. J. Knowles is one of the few class-leaders to bring a written report to the quarterly conference. A large Junior League has been organized by Deaconess Springham. The Sunday evening service is especially full of possibilities, in that it is attended by a host of the young people.

Ripley.—Ripley is rejoicing in the possession of a new organ for the church. Special services have been held, and more are to follow after the holidays.

Dover.—It is always a pleasure to attend class-meeting here. This is held on Monday evening. The interest is maintained at a healthy, prosperous pitch. A new cooking range and bath-room have been added to the comforts of the parsonage. More than two-thirds of the benevolent apportionments are already pledged.

Atkinson.—Rev. J. W. Price is constant in his work. Services have been begun at Milo Junction with the brightest prospects. A Ladies' Aid has been formed, and a lot has been engaged upon which to build a church.

Brownville.—The interest in all phases of church work continues good. A recent sale by the ladies netted nearly \$100. The Sunday-schools are in a prosperous condition.

Sangerville.—Despite many losses, the finances are in good condition, and the brave few are sustaining the work.

Gulfport.—Excellent interest is manifested, especially in the Sunday-school. The Sunday congregations are well sustained.

Greenville Junction.—The work here is moving smoothly, excepting that the pastor and his wife were called unexpectedly from their home to the church and severely "pounded." They easily recovered, and the house is the better by about \$30 worth of supplies.

Shirley.—The new church is nearing completion. A full description will be given later.

BRIGGS.

Rockland District

Wiscasset.—This charge is doing well, remembering that the pastor is away much of the time pursuing studies at Bates College and Cobb Divinity School. This is no small undertaking, but Rev. H. I. Holt more than holds his

own. Saturday and Sunday and vacations are devoted to the charge. Attendance at various services is enlarged. Prospects in the Sunday-school are encouraging, though the removal to another town of Sister Martha Blake, a long-time efficient superintendent, is much felt, as is also the loss of some teachers by like removals. But courage is good, and the new superintendent, C. E. Emerson, is advancing the interests. The report of the pastor, read in his absence by the secretary, contained much of cheer. In special services the church has been somewhat revived, and conversions have gladdened the pastor's heart. The church finds in Rev. and Mrs. J. W. Day a strong support to every vital interest.

Dresden and South Dresden.—Alive and never in better health seems to express properly conditions here. Rev. W. A. Hanscom is a busy man, and does not easily get tired. And he is alive to expedients. The Thursday evening service at the Mills is made a success by taking the Episcopal Sunday-school lesson for a topic. People unaccustomed to attend social services have been much interested. The Sunday services are well attended. The Sunday-schools are fairly prosperous. The Ladies' Aid Society has been organized, and proposes to renovate the interior of the church at the Mills. The "impossible" has been done. The church has been thoroughly painted, and has become a positive ornament to the village instead of a dubious one. Two new stoves have been purchased for the parsonage, and needed repairs have been compassed. A fine revival work has taken place at the South. Three weeks of special services were held by the pastor, aided by Rev. Messrs. Harris, Lowell, and Gahan. Good attendance and much interest prevailed. Eleven expressed a desire to lead a new life. Three persons were reclaimed. Recently 8 have been added to the church on probation.

North Waldoboro and Orff's Corner.—Four weeks of special services under direction of Evangelist Fischer resulted in an encouraging quickening of the church. Special efforts will be made at Orff's Corner. This must result in substantial good if the members of the church and others will take hold with Rev. H. W. Collins to forward the interests of Zion. What better formula for a revival is there than: Get into the right place yourself, and then—work! So the Jews under Nehemiah "built the wall." Mr. Collins is held in unabated esteem by his people because of his sincere Christian character, his faithful activity, and his thoughtful and pithy presentations of gospel truth.

Waldoboro and Winslow's Mills.—Pastorless—and yet served from Sunday to Sunday by Rev. J. W. Day with so much acceptability that the one testimony is: "If Mr. and Mrs. Day would only move over here, we would not care for any other man in the Conference." A marked and very encouraging spiritual life prevails, manifested especially in the Sunday evening social services. Rev. Thomas R. Hogue, the veteran local preacher, still makes himself felt and heard. Nearly eighty years old, he is one of the livest men in Maine, and stands ready to take work on any charge where his services might be needed. Rev. George Neal, a local preacher from English Wesleyan Methodism, lives here also, and is with his family a force for good. The church at Winslow's Mills has been painted with fine effect, and reflects credit upon the earnest workers on this part of the charge. The outside points of the circuit have been obliged to go without Methodist service since Rev. J. E. Lombard went to South Dakota. (By-the-way, all friends will be glad to know that our brother has found a fine people and charge at Geddes in this mountainous State of corn and wheat and great farms. We wish him and his family Merry Christmas and the gladdest New Year.) Waldoboro must have a resident pastor in the spring—if there are preachers enough to "go around."

Bremen Circuit.—Rev. J. N. Atwood, with single heart, so far as we know, still presses forward. We know he keeps faithfully at work. This is a charge where a man is obliged to "spread himself like a green bay tree," without wickedness and with all the power he can command. Mr. Atwood does not labor in vain. Our recent visit was on a dark and stormy Sunday night, with mud-plastered roads; but the chapel was well filled with a respectful and attentive audience. There are those desiring

baptism and to join the church. Thank God for these tokens of His presence!

Thomaston.—This charge is in normal condition after the summer languidness, which has passed. Special services held in October were of benefit. Fifty copies of the new Hymnal have been installed for public worship. The Boys' Club is doing well. The Junior League is alive under the superintendency of Sister Sarah Young. A large box of goods has been sent by these children to the Deaconess Home, Boston. The Sunday-school is normal. The Epworth League endeavors by good work to prove its right to live. The Ladies' Aid Society is doing splendidly, working heroically, with success. At a fair recently held in the church vestries, these elect ladies, with Mrs. Ellen Maxey as leader, raised \$200. Now, brothers, wake up, and show what you can do!

Benevolences.—Brothers, do not fail to read and heed this word. Our Conference has not yet measured very near to its apportionments for church work beyond its borders. Two of our districts did not reach fifty per cent. of what they should have raised for missions last year. We are in Class 4 as a district. We ought to



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T. F. J.

MAINE CONFERENCE

Portland District

Saco.—Evangelists Gale and Hatch have just closed a series of union revival services with good results. While not a large number of people professed conversion, the members of the churches were toned up and established in the faith. Our pastor, Rev. D. F. Faulkner, held special services before the union meetings began, with excellent success, and since they closed some marked conversions have occurred, several young men of promise taking a decided stand for God. Within the past year three classes have been sustained, two having been organized, the last a youth's class. The Epworth League, which was wrecked a few years ago, is about to be reorganized, with a hopeful outlook. The pastor and family were generously remembered at Christmas time. An interesting watch-night meeting was held.

Sanford.—The pastor, Rev. A. Hamilton, has just closed a protracted series of revival services, being assisted one week each by the writer and Rev. T. P. Baker, of Berwick, and Rev. J. R. Laird, of Alford, in the order named, closing with Evangelist Glasscock of Cincinnati. It was a hard fought battle, but victory came at last. Twelve persons were converted, and many in the church claimed the blessing of perfect love. Since our last quarterly conference 11 have been received from probation and 2 by letter. We are sorry to be obliged to report the continued ill-health of Alice, the pastor's oldest daughter.

Alford.—Rev. J. R. Laird, who began his work with this church one year ago, has won his way into the hearts of the people. This is proved by the large number who attend the services on Sunday and the week-evening prayer-meeting, and also by caring for his temporal welfare. Three tons of coal, a barrel of flour, and a five-dollar bill make up a warm, hearty, benevolent Christmas present. This was preceded by an old-time donation of vegetables and staple groceries, so it is evident that the people are determined that their pastor shall neither starve nor freeze. A Cradle Roll of 13 members has been added to the Sunday-school. A watch-night meeting was held, and special services are to begin with the Week of Prayer. Oh, that a wave of salvation may roll over this rural village!

Kennebunkport.—Evangelist Glasscock has been assisting the pastor, Rev. S. E. Leech. Several conversions were reported. On a recent Sabbath 4 persons were baptized, and 8 were received on probation. At Cape Porpoise special meetings are now in progress, conducted by the pastor. One conversion occurred on watch night. The interest at both points is excellent.

Goodwin's Mills and Clark's Mill.—The pastor, Rev. C. B. Lamb, was obliged to surrender his work in the autumn on account of ill-health. These churches were supplied for a time, but recently Rev. Henry Leech, son of our pastor at Kennebunkport, has been appointed pastor and is giving excellent satisfaction. The weekly social meetings, which had been discontinued, have been re-established. The people kindly remembered their new pastor on Christmas day.

Field Notes.—A large number of our preachers on the district held watch-night services.

Special revival meetings have been held or are being held, on nearly every charge on the district.

Bishop Goodsell is to spend Feb. 18, 19 and 20 in Portland, under the auspices of the Methodist Federation of Portland and vicinity. He will preach at Chestnut Street Church Sunday afternoon, and address the Federation at Pine Street Monday evening, in conclusion holding

an evangelistic service at Congress Street on Tuesday evening.

Dr. J. R. Day, of Syracuse University, is booked for an address before the Preachers' Aid Society at Conference 1 ne, and for a sermon on Sunday evening.

B. C. W.

N. E. SOUTHERN CONFERENCE

New Bedford District

Acushnet.—Special services followed dedication. Rev. W. H. Daniels, D. D., was with the church for one week, and John Gibbs, of New York State, singing evangelist, for two weeks, rendering excellent aid. The church is very greatly quickened. Ten, at least, have professed conversion, two on the anniversary of the fire in which the church was destroyed. Recently 2 were received in full and 4 on probation, one of whom came from Roman Catholic training.

New Bedford, Pleasant St.—The singing evangelist, John Gibbs, is now assisting in revival meetings in this church.

Wareham.—Three weeks of revival effort here led nineteen young people to the altar as seekers. It is delightful, indeed, to hear them testify for Christ. The people have been loyal. Pastors Johnson, of Middleboro, Taylor, of East Falmouth, and Belcher, of East Wareham, rendered acceptable assistance to the zealous pastor, Rev. D. C. Thatcher.

North Dighton.—A gift to the church by Mrs. Keith of \$500 has out the church indebtedness in two. Young misses, members of two Sunday-school classes, have paid for an elegant communion table and an individual communion set. The hearts of the pastor, Rev. J. S. Bridgford, and his people rejoice in the conversion and accession to the church of 8 or 10 young people, which has led to the reorganization of the Epworth League.

Taunton.—The Methodist churches in Taunton are engaged in a group series, to be continued at least three weeks. Miss Jennie E. Shephardson, of North Easton, is to assist as singer during the latter part of the series.

Fall River, Brayton.—The program of the recent anniversary was a manifest success. Each speaker seemed to be at his best. The church is happier and stronger for this observance of this milestone in its history.

South Curver.—Rev. W. I. Ward and family spent Christmas here at the home of Hon. Peleg McFarlin.

Little Compton.—The Christmas tree here yielded fruit in the form of a purse bearing the name of Rev. R. D. Dyson, pastor.

C. H. S.

Norwich District

Moosup.—The pastor, Rev. S. M. Beale, has been giving his people some very interesting and profitable Sunday evening talks on subjects of great historical and practical value. A recent talk on "What Methodism Stands For," was of unusual interest and importance, and was quite fully reported in the local papers. He pointed out the fact that historically Methodism stands for a pentecostal revival. In personal experience it stands for the New Testament standard of life and service. It stands, also, for the equal sanctity of laymen and clergy, and for a vigorous opposition to all sinful customs and practices. It was a very carefully prepared address, and was well received by an intelligent and thoughtful congregation. At the Christmas tree exercises held in the church a friend presented the choir

two dozen or more copies of the new Hymnal. It is expected that these books will be used in the Sunday evening meetings in the hope that in the near future the church will adopt them for use in all the Sunday services. That was an excellent gift, and will add greatly to the interest in the singing of a church which for many years has made that a particularly important feature of public worship.

Ministerial Association.—This Association will meet at South Manchester, Feb. 5 and 6. A fine program will be presented. Be sure to notify Rev. William Davis if you will attend.

Portland.—A very interesting and successful old folks' concert was recently given by this church in Waverly Hall. It was gotten up very largely by Mrs. Dr. F. E. Potter, who put into it a great amount of work and was amply rewarded in seeing that every feature of it was a most pronounced success. The pastor, Rev. J. N. Patterson, has a decidedly musical family whose members contributed much to the musical success of the concert. A violinist, clarinetist, cornetist and pianist belonging to the pastor's family took a very prominent part, serving as an orchestra for the choral parts and also giving selections of their own. Mr. Herbert P. Patterson rendered a clarinet solo in a very artistic manner, eliciting a most enthusiastic encore, to which he responded with an equally popular selection. The program was gotten up in the olden style in respect to the spelling and typographical work, and was a very striking circular from every point of view. The audience was large and select, and the net profits were \$80. The Earnest Workers, under the presidency of Mrs. Henry France, gave recently a harvest supper and talent social, whose patronage was such that the profits therefrom amounted to \$115. Mr. G. H. McGaw, a graduate of Wesleyan University, superintendent of public schools and principal of the high school in Portland, is an active member of this church, and is doing good service as president of the Epworth League, while Mrs. McGaw is equally efficient as superintendent of the Junior League. The pastor is on the first year in the pastorate here, and finds himself in the midst of a very pleasant and appreciative people whose ministry the church and people are enjoying very much.

Many of our pastors held interesting and profitable watch-night services. The group meetings in different parts of the district have been attended with the blessing of God, not only in the edification of believers, but in the salvation of the sinful as well. It is hoped that the good work will go on through all the winter months.

X. Y. Z.

NEW ENGLAND CONFERENCE

W. H. M. S.—The meeting of Boston District W. H. M. S. was held at Tremont St. Church, Boston, Dec. 8. The morning session opened at 10.30 A. M., with Miss Juliette Smith in the chair. Mrs. E. A. Blake conducted devotional exercises. The reports of treasurer, corresponding secretary, and auxiliaries were encouraging. Mrs. Sidney L. Burr, who was elected president in the spring, was unable to serve, and Mrs. C. A. Jacobs was elected to fill the vacancy. Miss Thompson, of Boston Conservatory, sang a solo. Mrs. E. M. Taylor, Conference president, gave an interesting report of the meeting at Indianapolis. Mrs. Dr. Bryant conducted the devotional noonday hour, at the close of which Mrs. Powers, president of the Tremont St. auxiliary, gave a cordial invitation to a sumptuous lunch in the



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vestry. The afternoon session convened at 2, the devotional exercises being conducted by Mrs. E. L. Mills, and followed by an uplifting solo by Miss Blake. Miss Hitchcock gave a pathetic insight into the work of the Medical Mission. Miss Cooper followed with the work of Browning Home. Mrs. Farr, district corresponding secretary, gave a delightful talk on Alaska, followed by a solo by Mrs. Thomas. Dr. Bryant gave an earnest and comprehensive report of the work in the Immigrant Home, after which a question-box filled out a profitable day.

MRS. IRA PARKER,
Rec. Sec.

Boston District

Boston Preachers' Meeting.—Dr. A. P. Sharp, vice-president, presided. Dr. H. W. Ewing conducted the devotions. The meeting instructed the secretary to send a letter of sympathy to Rev. W. N. Richardson, whose wife died last week. Dr. C. A. Crane presented resolutions, which were passed, calling attention to Mayor Fitzgerald's ejection of certain religious enthusiasts from Faneuil Hall, and asking in the name of religious liberty for all, Catholics and Protestants, that the Mayor revoke his decision and give these people police protection. The resolution disclaims approval of the religious extravagances indulged in. Bishop Goodsell preached an instructive, edifying and inspiring sermon from the words of 1 Samuel 9: 6.

Jamaica Plain, St. Andrew's.—The fourth quarterly conference showed that Rev. J. H. Thompson's fifth year is the best. For the watch-meeting the church united, with others, at Boylston St. Congregational Church. Union services are now being held by these churches, together with Egleston Square and Centre St. Baptist Churches. On Sunday, Jan. 7, 2 persons were baptized, 7 received on probation, 4 into full membership, and 2 by letter.

South Boston, St. John's.—The pastor, Rev. Ernest Lyman Mills, issued a pretty folder for the new year, bearing his picture and an encouraging message. The quarterly conference has asked for the return of Mr. Mills.

Forest Hills, Upham Memorial.—Sunday, Jan. 7, was a most helpful day here, Rev. C. H. Davis, pastor. In the morning 7 were added to the membership of the church—5 by letter and 2 from probation. Baptism was administered to 2—an adult and an infant. In the evening Rev. George Ingram, a local preacher now pastor in Newfield, Me., formerly a member of this church, gave a most inspiring sermon to a large audience.

Milford.—At the Christmas festival the pastor, Rev. T. Corwin Watkins, D. D., was remembered by a generous purse of money, and his wife by beautiful gifts. On the last Sunday in the year 32 young people started in the Christian life, 26 of whom have been organized into a week-evening class. On Sunday, Jan. 7, 6 united with the church—2 by letter and 4 on probation. Members of the church and congregation to the number of 150 have pledged themselves to read the Bible every day during the year. To assist them in this the pastor prepared a plan of readings, with references, under the head of "Stories of the Bible," which was printed in a beautiful souvenir form and presented to each family in the parish. At the fourth quarterly conference, by a unanimous vote, the presiding elder was urgently requested to secure the return of Dr. Watkins for another year.

Dorchester, Parkman St. Church.—The new year opens with large promise of success. The congregation has been worshipping for three months in the remodeled chapel, which has been taxed to its utmost capacity. The auditorium will be completed this week, and the building will be dedicated Feb. 4. Bishop Goodsell officiating. Every department of the church shows encouraging signs: The Sunday-school

has grown in numbers; all current expenses are met by the weekly offerings; the Ladies' Aid Society has received additions to its membership. The latter society has recently received a Bible and a gift of silver from two friends of the church. At the third quarterly conference Rev. James P. Chadbourne was unanimously invited to return for the fifth year. At Christmas the pastor was given a purse of \$40, and many other valuable and useful gifts. In spite of the pressure of the new building enterprise, the spiritual work has not been neglected. The church members have been quickened, and some people have been soundly converted. Special meetings will be held immediately after dedication, when neighboring pastors will assist in the services.

Lynn District

Medford, First Church.—On Aug. 19, 1905, the First Methodist Church of Medford, with all its furnishings—organ, bell, books, everything, in fact—was destroyed by fire, and the people have been obliged to start afresh with their insurance money, their communion service, and a thoroughly consecrated pastor, as assets. The city offered them the use of a schoolhouse hall where Sunday services and Friday night prayer-meetings have been held, and the officials went to work immediately upon plans for a new church. A lot of land in the eastern por-

nicest rooms in the house," and store-rooms to delight the orderly soul of the pastor's wife.

On Monday, Jan. 1, the people gave the pastor a reception and "house warming" in his new home, which proved a grand success. At 3 P. M., the Ladies' Aid Society held its annual meeting. Supper was served by the ladies, and at 7:30 the trustees took charge of the affair. A carriage was sent for those who would otherwise have been unable to come, and soon a gathering of more than a hundred people filled the house. They examined, inspected and pronounced it all very good, and when all who wished to do so had traveled from foundation to roof at least once, they gathered in the parlors, and with Mr. A. L. Ordway as master of ceremonies listened to the program which had been prepared. Rev. Geo. S. Chadbourne, D. D., pastor of Belmont Church, Malden, and formerly pastor of the Medford Church, spoke words of encouragement; Presiding Elder Leonard, in his own inspiring way, "heartened," advised and cheered; and a quartet from the Melrose Church, consisting of Dr. R. R. Stratton, Miss Gerry, Miss Fields and Mr. Carl Gerry, with Miss Grace M. Stratton, as accompanist, rendered several selections in a most enjoyable manner. In the dining-room, from the long table, decorated with holly and carnations and lighted with candelabra, cake and orangeade were served to every one. When the people



NEW PARSONAGE AT MEDFORD

Courtesy of Medford Mercury

tion of the city has been purchased, together with an adjoining lot upon which is a dwelling-house that is now the parsonage. The house is homelike and attractive, a tower in the north-west corner and a piazza across the front making an especially pleasing exterior. It has all the modern improvements, and has been put in excellent repair. As one enters from the front door, first a vestibule, then a large, light reception hall give the caller a foretaste of pleasant things to come. On the right are double parlors connected by folding doors, the front parlor being lighted by the windows in the tower. The dining-room, opening from the back parlor by double doors and also communicating with the hall, and the kitchen, complete the rooms on the first floor. There is also a laundry with ret tubs and other paraphernalia of the "New England wash-day." On the second floor are three fine chambers, one of which is the present pastor's study, beside a bath-room and a sewing-room. On the third floor are two finished chambers, which several housekeepers have pronounced "the

finally left for home at a late hour, they were all pleased with themselves, their new parsonage, and their official board. Rev. E. C. Bridgman is pastor here, and is doing good work. His common sense, tireless energy, and thoroughly consecrated life, together with his straightforward preaching of the Gospel, have already won for him the love and confidence of the people.

Danvers.—An attendant of this church reports: "Nothing too good can be said about the pastor, Rev. W. M. Cassidy. Good faithful work is being done and a healthful condition prevails in all departments." Jan. 7, 8 were taken on probation, 2 into full membership, and 3 were received by letter.

Melrose.—Bishop Goodsell preached an able and inspiring sermon to this people on the morning of Dec. 24. On Dec. 31, the pastor, Rev. C. H. Stackpole, conducted a union watch-meeting, at which all the pastors of the city were present and took part. A brief address was given by Evangelist E. S. Wifford.

TOURS TO EUROPE

By White Star and Red Star Lines, account
World's Christian Endeavor Convention next July in

GENEVA, SWITZERLAND

Five different tours, rates from \$160 to \$510, including all expenses. Send for itineraries to H. N. Lathrop, 600 Tremont Temple, Boston

author of the famous hymn, "Throw Out the Life Line." Nearly 400 remained to welcome the New Year. A good number were received into church membership on the first Sunday of the new year. Special services will begin Jan. 15.

Winthrop.—A large congregation listened to an inspiring sermon, Sunday morning, Dec. 17, preached by Dr. J. D. Pickles, a former pastor. The Christmas music, under the direction of Prof. A. W. Keene, was especially fine, the cantata, "The Holy Child," being sung with credit to choir and leader. The Ladies' Aid Union held a successful sale recently, under the lead of the president, Mrs. Alice Rice. The Woman's Home Missionary Society, Mrs. A. M. Capen, president, is having a prosperous year. The pastor, Rev. J. E. Waterhouse, and his wife were generously remembered at Christmas time.

Cambridge District

Cambridge, Trinity Church.—This church really gives evidence of growth. The watch-night service was one of old-time power. One person was soundly converted to God after the New Year had been ushered in. The pastor, Rev. F. M. Pickles, received this gentleman and his wife on probation on Sunday last. The morning congregation and number of communicants, Jan. 7, were far in advance of anything of late years.

Newton.—Dr. George S. Butters advertises on a neat card a series of Sunday evening "Short Talks to Busy People." The themes are: "Young Men for the Times," "The Man of the House," "A Mother who Saved her Boy," "A Model Couple and a Happy Home," "A Girl's Problem in Self-Support," "The Christian Outside the Church."

Somerville, Flint St.—A recent fair netted \$500. The cantata, "Hiawatha," was sung by 75 voices, under direction of the choir leader, Frederick A. Reid, and cleared \$106 for the church. The watch meeting opened with an attendance of 202, and closed with 129 present. The pastor, Rev. H. P. Rankin, was assisted by Secretary G. E. Day, with a band of Y. M. C. A. workers, and some helpers from Malden, among whom were Mr. Tarbox and Mrs. Hale Jacobs, who sang. Miss Amy Ramsdell of this church also sang. The five neighboring pastors were present and spoke. A largely-attended New Year's reception was given by the Sunday-school, Jan. 1. Financial conditions were never better, all bills are paid, and the treasury has a balance of \$493. Jan. 7, 3 were baptized, 5 were received into full membership, and 2 united by letter. The offering for missions in the Sunday-school amounted to \$11. In the evening a congregation of 600 listened to Prof. Ward's excellent lecture on the Passion Play.

G. F. D.

Springfield District

Blandford.—Christmas brought good cheer to pastor and people, the pastor, Rev. William Berkeley, and his family being well remembered in substantial gifts. Mr. Berkeley persuaded the people to make a Christmas gift to the heathen, and a good collection was taken, a unique proceeding never before known in this church on Christmas. Two persons joined the church.

Russell.—Adopting the suggestion of the pastor, Rev. Wm. Berkeley, Russell followed in the footsteps of Blandford, and took an offering for missions on Christmas Sunday. The missionary collection in each charge will be larger than that of last year. The pastor and family were well remembered.

Athol.—Beginning Monday, Jan. 1, and continuing for two weeks, except on Saturday nights, Rev. T. C. Cleveland, with the aid of his people, has conducted a series of meetings which have been very interesting and profitable. From 7 to 7.30 prayer meetings have been held. The pastor has preached on the following themes: "The Great Decision," "Walking toward Eternity," "The Story of a Leper," "A Picture of Sin," "How to Meet

God," "Broad and Narrow Paths," "Making a Failure of Life," "A Reasonable Question," "The Story of a Remarkable Man," "Going All the Way." Good music was furnished by a chorus and special soloists. The boys and girls have been remembered in this evangelistic campaign. At 4 o'clock on Wednesday and Friday afternoons the pastor has given them four interesting and helpful addresses: "A Sum in Addition," "The Giant Killer," "Keeping House in the Heart," "Changing Colors."

Orange.—"Blest be the tie that binds," is put into practical operation in the Orange charge. The people believe in and love each other. Mr. Curtis has just completed his new house, and as soon as he and his estimable wife moved into their new home the people of the church gave them a surprise party. A beautiful lamp was presented to them during the evening by the pastor, Rev. George Cooke. The watch-night service was very successful, the pastor preaching an impressive sermon and many of the brethren giving ten-minute addresses.

Westfield.—The Springfield Republican has the following: "The third quarterly conference was held Wednesday night in the Methodist church, Westfield, and was in charge of Presiding Elder Richardson. The unanimous wish was expressed that Rev. Charles E. Davis be retained by the Annual Conference in charge of the Westfield church. Rev. Mr. Davis has not only endeared himself to his own people, but is highly regarded as a public-spirited, progressive citizen by the townspeople. His sickness is still keeping him housed, and he will be unable to occupy his pulpit Sunday."

C. E. D.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Assn., South Manchester, Feb. 5-6
New Bedford Dist. Min. Assn., Acushnet, Feb. 12-13
Augusta Dist. Conference at Wilton, Feb. 27-28

Marriages

BOWMAN—HUNT—In Randolph, Me., Jan. 1, at the Methodist Episcopal parsonage, by Rev. C. W. Lowell, Frank B. Bowman of Oakland, Me., and Alice May Hunt of Randolph.

McKEEN—SAWYER—In Norway, Me., Dec. 21, by Rev. C. A. Brooks, Sultmore F. McKen, of Stoneham, Me., and Josephine U. Sawyer, of Norway.

MITCHELL—LANGELLE—In York, Me., Dec. 28, by Rev. I. A. Bean, Nelson S. Mitchell and Bessie M. Langelle, both of York.

WANTED.—A Methodist to lease a small market-garden, hothouse, and poultry farm, with city route. Near schools and church. Address 335 Somerset Ave., Taunton, Mass.

EVANGELICAL ALLIANCE.—The regular meeting of the Evangelical Alliance of Boston and vicinity will be held Monday, Jan. 15, at 10.30 a. m., in Park St. Church. The subject of the meeting will be "King Leopold and the Congo Independent State." The speakers will be: President G. Stanley Hall, Rev. Dr. Thomas S. Barbour, Rev. Charles F. Dole, Rev. Herbert S. Johnson.

We get tired of reading of this and that foolish girl, of cultured or at least fashionable parentage, who has become infatuated with the stage, and is uneasy until—as was said of one amateur actress the other day—she has acted in a play professionally and conversed with some "star" face to face. A very sad divorce scandal has resulted in one instance where a girl who should have known better left a beautiful New England home to waste her life on the stage. The pity of it is, not that such silly moths should burn their wings at the candle flame, which is bad enough, but that many professing Christian people, by their attendance at the theatre, afford inducement for the daughter of somebody else to go to the bad. At its best—for not all actors are bad—the theatre cultivates an unnatural temper of life, a garish Vanity Fair style of thing, and at its worst it is unprintable.

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

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Alpha Chapter

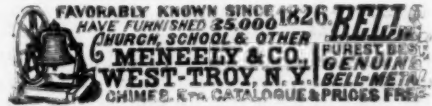
A large attendance was present at lunch at "The Otis," Monday afternoon. Dean Hodges, of the Episcopal Divinity School, read a paper that sparkled with bright touches on present conditions, and was thorough and strong in the discussion of the minister's relation to the truth the people, and the place and time in which he lives, and thus dealt with the relations of "The Theological Seminary and Modern Life." Dr. W. H. Meredith read a carefully prepared and most interesting paper on "The Doctrinal Standards—What they Are and How they Came." A resolution strongly and affectionately praising the work of Prof. H. G. Mitchell, and expressing regret at his separation from the Seminary, was passed.

Personally Conducted Tour to California

Exclusively first-class tour under the auspices of the Tourist Department, Chicago, Union Pacific & North-Western Line, leaves Chicago, Wednesday, February 7, spending the disagreeable portions of February and March in the land of sunshine and flowers. \$350 includes all expenses, railway fare, sleeping cars, meals in dining cars and hotel expense. Service first-class in every respect. Itineraries and full particulars on application. S. A. Hutchison, Manager, 212 Clark St., and 120 Jackson Blvd., Chicago.

Kind Words that Help

REV. E. STUART BEST writes the editor from his home at 92 Lawrence St., Malden, Jan. 6: "I have been a subscriber to ZION'S HERALD for fifty-four years. I want to tell you that your last issue (Jan. 3) is, to my mind, one of the best I have ever read. I could scarcely lay it down until I had gone through every paragraph. I never received more profit or delight from any paper that ever came into my hands."



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OBITUARIES

Why be afraid of death,
As though your life were breath?
Death but anoints your eyes
With clay—O glad surprise!

Why should you be forlorn?
Death only husks the corn.
Why should you fear to meet
The Thresher of the wheat?

Is sleep a thing to dread?
Yet sleeping you are dead
Till you awake and rise—
Here, or beyond the skies.

Why should it be a wrench
To leave your wooden bench?
Why not, with happy shout,
Run home when school is out?

The dear ones left behind—
O foolish one, and blind!
A day, and you will meet—
A night, and you will greet.

This is the death of Death—
To breathe away a breath,
And know the end of strife,
And taste the deathless life.

And joy without a fear,
And smile without a tear,
And work, nor care to rest,
And find the last the best.

— *Malbie D. Babcock, D. D.*

Lyon.—Mrs. Eunice Lyon, wife of Elijah Lyon, passed to her heavenly reward from her residence, 114 Pleasant St., Holyoke, Saturday morning, Dec. 2, 1905, aged 78 years.

For years she had been a great sufferer from organic heart trouble, but she had learned the patience of Christ, and was content. During the past two or three years she was able to do but little about the home, and usually sat in her arm-chair at the bay-window, where she received her friends. Five days before her death she quoted to her husband, as her parting message to the family, the lines beginning: "Of what am I thinking as, day by day, I sit by my window with folded hands?" etc. And she added: "Blessed are the dead that die in the Lord."

Mrs. Lyon was converted in 1843, and united with the Southampton Methodist Episcopal Church. Moving to Holyoke in 1887, she transferred her membership to the Highlands Methodist Church, where she has since kept her connection. She was a happy and useful Christian, making the sick and suffering her special charge. On Thanksgiving Day Mr. and Mrs. Lyon celebrated the 61st anniversary of their wedding; and on Saturday she was not, for God had taken her.

She leaves a husband, three sons—William S., Charles O., and George H., of Southampton—and one daughter, Mrs. George E. Searle, of Easthampton. A son, Marcus E., died at New Orleans, June 8, 1862, from the effects of military service.

Her pastor, Rev. F. M. Estes, offered prayer at the house in Holyoke, Wednesday, Dec. 6, at 12 o'clock. Thence the body was taken to Southampton, where the full service was conducted at the Methodist Church by Rev. F. M. Estes, assisted by Rev. F. W. McConnell, pastor of the church. F. M. E.

Lyon.—The foregoing was of the nature of a double funeral. Mrs. Fannie Lyon, aged 49 years, wife of William S. Lyon, one of the sons referred to above, had gone to Indianapolis with the body of her mother, Mrs. Bartholomew, of Westfield. Being taken ill, she immediately consulted a physician, who declared that she had been suffering from pneumonia fully three days, her temperature registering 103½. Vigorous efforts were made to save her life, but on Dec. 2, 1905, she passed away. Her husband went on to Indianapolis for her body. Before leaving home he knew that his mother died, Dec. 2, on the same day with his wife. The body was

brought back to Southampton in time for the double service.

Mrs. William Lyon was an estimable Christian woman. She leaves behind a husband, William S., and a son by a former marriage, Edwin Sherwood, a promising student at Williston Seminary, Easthampton, and numerous friends who mourn their loss. The high esteem in which these Christian women were held is evidenced by the fact that at the service the church was crowded to its utmost capacity with relatives and friends from Southampton, Easthampton and Holyoke. The double interment was in the family lot at Southampton. F. M. E.

Bowers.—William Bowers was born in the town of Blandford, Mass., Sept. 6, 1828, and died, Dec. 19, 1905, having lived a life of 77 years, the greater part of which he spent in his native town.

He was the son of Halsey and Sally Bowers, and great-grandson of Rev. and Mrs. Benjamin Newhall Bowers, of Middlehaddam, Conn. (which Rev. Mr. Bowers was a graduate of Harvard College), and also one of a family of six—four daughters and two sons—he having survived them all.

Mr. Bowers was born of the Spirit of God in the year 1867, under the ministry of Rev. E. J. Stephens, who was then pastor of the Methodist Episcopal Church in Blandford, and joined the membership of the same, remaining an honorable and faithful member until his death. It must have been a privilege indeed to have known him when he was in good health and the vigor of life, and was active in church work. He was a regular attendant at the church services, and cared for the church building for a number of years as sexton, and held the offices of trustee and steward for quite a period. He was faithful in all that was entrusted to him.

About two years ago he began to show signs of feebleness both of body and of mind, which increased until his death. Yet in all the pastoral calls upon him by the writer he manifested a cheerful spirit, always had a smile upon his countenance, and shook hands warmly, which told of kindness and Christian love. He was lumbered about with infirmities of body and mind, so that our vision of his real best self was an imperfect one; but we hope to see him more perfectly when we get beyond the mists of this life.

Mr. Bowers was highly respected by all who knew him, whether Christian or not. Those who do not know God say of our departed brother: "He was a good, honest old fellow;" but those who love God say: "He was a faithful servant of God and of the church of his choice." Life was much of a struggle to him, and yet, as a token of his love for his church, he has deeded to it the sum of \$100.

Funeral services took place at the Methodist Episcopal Church, Dec. 21, conducted by the writer, and the interment was in the village cemetery at Blandford. "Mark the perfect man, and behold the upright, for the end of that man is peace."

WILLIAM BERKELEY.

Ladd.—On Sabbath morning, Dec. 3, 1905, death came into the heart of Trinity Church, Springfield, and took one of our fairest members—Mrs. Della Stiles Ladd, wife of our senior trustee, Lucius E. Ladd. She had reached the ripe age of 80 years, but as her husband had attained his 89th year in fair health, we had not thought of her going so soon. Hence this summons home came with mingled surprise and grief to the members of Trinity and to a wide circle of friends and relatives.

Born in Chicopee in 1825, she was married to Lucius E. Ladd, Nov. 24, 1842, the two taking their wedding trip to Williamansett in a carriage. Both joined the Methodist Episcopal Church in Chicopee, and when, in 1851, they removed to Springfield, they became members of Trinity (then Pynchon St.) Church, with which they have ever since been closely identified.

Mrs. Ladd was a rare woman, of even temper, sweet disposition, strong character, chastened with suffering, active in church work. "None knew her but to love her, none named her but to praise."

Retaining her faculties till the last, a brief but fatal illness carried her off. Scarcely another woman of the church was more beloved and will be more sincerely mourned. She walks with those robed in white, who are

gathered around the great white throne. The consolation of the God of all comfort will strengthen the stricken husband and friends, who, with a son, Charles Benjamin Ladd, and two grandsons, Lucius E. Ladd, Jr., of New York city, and Randolph E. Bly, of Springfield, survive her.

Funeral services were conducted, Dec. 6, by her pastor. EUGENE M. ANTRIM.

Augur.—Wm. H. C. Augur, tax collector for the city of Springfield, member of Trinity Methodist Episcopal Church, died Nov. 29, 1905, from cerebral embolus, after a long period of impaired health. During all this time, however, he kept at his official duties, so conscientious in their discharge that the worry, from which he was not able to shake himself, may have hastened his end. Representing the corporation soul of the city in the aspect of the collecting of taxes, by his kindness he had made a wide circle of friends and died in the esteem of all.

Mr. Augur was born in New Haven, Conn., June 25, 1848. When but seventeen years of age he came to this city, which has since been his home. He married Miss Emma J. Mills, of Springfield, who, with a sister of Mr. Augur, Mrs. F. L. Gunn, and three children—Hattie L., Harry M., and Raymond Augur—survive him.

Funeral services were conducted by his pastor, assisted by Rev. M. A. Denmon, Dec. 2. EUGENE M. ANTRIM.

Dwelly.—Mrs. Hannah Merrill Dwelly, aged 85 years, one of the oldest members of Trinity Methodist Episcopal Church, Springfield, died, Saturday, Dec. 2, 1905. She had been in feeble health for six years, and finally succumbed to a stroke of paralysis.

Born in Stansted, P. Q., she removed at sixteen to Boston, and later to Wilbraham, where she met and married Aaron S. Dwelly, who died some twenty-eight years ago. Converted at a Methodist camp meeting, she was, until her declining health, active in church work.

One son, Albert H. Dwelly, and two grandchildren—Mrs. H. C. Dyer, of St. Louis, Mo., and Edward H. Dwelly—survive her.

The funeral services were conducted by her pastor, assisted by Rev. Joseph Scott, Dec. 5, from her home. EUGENE M. ANTRIM.

—The soul grows strong through storm and conflict, if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that are even yet hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it brought and taught us—to be just what we were before it touched us. There are some precious gains that come through sorrow's gate. — *Canadian Churchman.*

—A pure nature is steadied by duties, as Eastern women walk the more erect for bearing water-jars on their heads. — *Alexander MacLaren, D. D.*

Perhaps at times you have a pain in the back, and so much misery that for three or four days life is a burden. You know when to expect these attacks, and you have a fearful dread of them. If you will go to your druggist and procure a package of Dr. Miles' Anti-Pain Pills, and begin taking them according to directions on the first approach of an attack, you will find such great relief you will wonder how you ever got along without them. This is the experience of thousands. If it is not yours, tell your druggist and he will return your money. The most important feature is that Dr. Miles' Anti-Pain Pills are harmless, containing no opium or other dangerous drugs. They stop pain by soothing the nerves.

25 doses 25 cents. Never sold in bulk. Miles Medical Co., Elkhart, Ind.

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A Word with Ministers

We love Methodist preachers. They have been our associates for a lifetime. They have helped us much. They are a noble class of men. It hurts us to know that they are disparaged. They are only fallible men. Some make mistakes. Some of them are not strong. But on the whole they compare favorably with members of any other profession. They aim to be useful. They joy in doing good. They have no promise or prospect of great earthly reward. Few will reach a competency. None will grow rich. They have much to contend with. The age is materialistic. The world is frivolous and cold. Churches are not all as ardent and devoted as they ought to be. The responsibilities of preachers are tremendous. The new year is a good time to think on these things. Preachers wish it to be the best year ever. They can help to make it such. Let them go in to win men. Not souls only, but whole persons — body, soul and spirit. Make the church organizations and agencies more practical than ever. Get everybody at work. Do good. Cheer people. Let the past go; it has gone, anyway. Live in the present. Seize upon live issues and make the most of them. Reason with people. Be plain. Talk the truth. The conversational style fits the present-day pulpit. Set forth what is in your head and heart. Others are not likely to remember what you cannot. Throw yourself into your preaching — that is, the best there is in you. Speak as the oracle of God. Be yourself. Let God use you. Study hard. Apply what you learn. Covet the best gifts by steady exercise of what you have. Perhaps if God sees you using the talents He has given you, He will trust you with more. To him that bath it shall be given. No man is more sure to lose what he does not use than the man of God. — *Michigan Christian Advocate.*

THE SPIRIT OF WINTER

The Spirit of Winter is with us, making its presence known in many different ways — sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse; for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them — Hood's Sarsaparilla — is easily obtained, and there is abundant proof that its cures are radical and permanent.

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College Preparatory and Special Courses. Pupils are individualized with a view to the largest mental and moral improvement. There is no better place for young people who desire a thorough training in a homelike atmosphere at a moderate expense.

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Spring Term will open March 27, 1906.

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METHODIST YEAR BOOK, 1906

Edited by Stephen V. R. Ford

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ONE of the most memorable watch-meetings in the now nearly one hundred years of history of the State Street Methodist Episcopal Church, Schenectady, N. Y., was held Sunday evening, from 7.30 until midnight. Between thirteen and fourteen hundred people crowded the auditorium, remaining until 10.30, and some four hundred until the New Year dawned. Twenty-five decided to follow Christ, standing on their feet in response to the pastor's invitation. An altar service of power was held at the close. One of the pleasant features was an address by Miss Bertha Sanford, of Washington, who opened the revival meeting in State Street Church just one year ago. The chief interest centred, however, about the address of Edward Everett Hale, Jr., professor of English in Union College, one of the converts of the Dawson meetings held in this church last November. Dr. Hale's conversion has caused a profound impression in the college and in the entire community, and his address, in which he recounted the circumstances leading up to his decision, was listened to almost breathlessly by the large congregation. A few sentences from the more personal part of the address are here given:

"All denominations lay more or less stress on one phase or another of religious experience, some lay more stress on faith, some on creed, some on good works, while others, I believe, like this church, lay more stress on definite religious experience, because experience is a work on which faith is founded.

"The call of Christ I conceive to be that time in a man's life when an impulse comes to surrender everything for Christ. We all come to a place in our lives when we feel that there is something lacking in our life, and Christ speaks to us in that still small voice, and if we accept Him, He brings us into the new life. That is what is meant by hearing the call and giving ourselves to Christ.

"Personally I had no expectation that the call of Christ would come to me. I think most of you here who know me personally will agree with me that I was not the man you would have expected to confess Christ here in this meeting-house. It you will pardon these personal references, I will give a few reasons why. I am of New England birth, and a New Englander is not apt to be carried away by anything emotional. I am a man of books, of an intellectual life, associated constantly with students, and such men do not take such steps under enthusiasm. Most of you are aware of the fact that I was a Unitarian, and that they are known as a sect which lays more stress on reason and intellect than on the heart. Who would have thought that I

would have been led to accept Christ in a revival meeting in a Methodist Church? No disrespect to this church.

"By my personal experience I can say that the way to the Cross is through prayer. The first sermon preached here by Dr. Dawson was one on prayer, and it was almost by accident that I happened to go. I only thought of hearing an excellent preacher. I did not find much I had not thought of before; but I said, what he says is sensible, and I will try it; and as I walked down from church that day I prayed that God would give me the best He had for me. Monday came, and I gave myself to the ordinary duties of the week. I did not go to hear Dr. Dawson at once again. It was not until Thursday night that I came to this meeting house; but during that time I continued this express prayer, and I must admit with a little more interest than usual. I went to hear Dr. Dawson again on Friday, Sunday and Monday, and during this time I became conscious of a curious change which was going on in myself, which I did not, and cannot now, explain. Many things which had been much to me—indeed, all—had ceased to interest me. Interest in life began to have a curious dullness in regard to some things. I do not mean in the carrying on of my regular college duties, but in art, literature, nature, etc. I began to have a greater love for others, for humanity, for people in general.

"On Thursday night he preached on 'The Delusions of this Life'; on Friday night he preached on the 'Visit of Nicodemus to Jesus by night'; on Sunday night he preached on the text of the burning bush and how it was not consumed by the fire; on Monday night he preached on the Greeks who came saying, 'We would see Jesus,' and he said that they found not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world. Then it was on invitation of my friend, Dr. Adams—whom I shall never forget in that respect—I made the decision to follow Christ. I said: 'I am a sinner. I am resolved to surrender and take up the spiritual ministry of Christ.' The call of the Cross is not merely a call to forgiveness, but a call to love and work for Christ. He has said: 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'

"I think there is still something for those who come at the eleventh hour. If we have the spirit and love of Christ, we will serve Him in every word and act of our lives. Up to the very last of His ministry Christ labored with His disciples. At the Last Supper He asked Peter three times in succession: 'Simon Peter, lovest thou Me more than all these?' and Christ's answer each time was simply: 'Feed My sheep.'

British Campaign on in Earnest

THE enforced truce of Christmas being over, all political parties in England have begun the parliamentary campaign in earnest. Writs issue this week, which means that the whole question will probably be decided this month, the new Parliament meeting in February. The Unionist policy will be directed to the prevention of unfair competition and to colonial preference. Now that Mr. Balfour and Mr. Chamberlain have announced their substantial harmony, the Unionist cause seems strengthened; but

as an offset to that gain must be reckoned the Duke of Devonshire's pronouncement for the Liberals. It is quite a mixed situation, and a touch of humor is lent to it by Lord Rosebery's sulking—we do not say skulking—in a corner, suggesting little Jack Horner with his unshared Christmas pie. The "C. B." Ministry, intellectually very brilliant, is at least, as one correspondent puts it, a "most ingenious compilation," and although united only on the issue of free trade, that is an issue very much to the fore just now, and a vote-getting proposition. The

radical element is strong in the present cabinet. John Burns is criticised by the Socialists for throwing in his fortunes with any ministry at all; but he is not a time-server, and though it is now, as Burke's Peerage reads, "the Right Honorable John Burns," still it is the right John, and in the right place. Political prophecies are, of course, uncertain and hazardous; but it looks now as though the Liberals would have a good working majority in the next Parliament—taking the Nationalists in tow, hooked by a vague promise, or "understanding," as to Home Rule.

Editorial

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is surprising how quickly a valuable library accumulates when a beginning is once made. Laymen of the district will do well to aid this movement.

The Endowment Fund of Chestnut St. Methodist Episcopal Church, Portland, Maine, is growing. Nearly \$2,000 is soon to be received from the estate of the late Miss Sarah Brennen. A written pledge of a bequest of \$5,000 was received as a Christmas offering; also cash pledges amounting to \$115. There are six wills now reported to contain bequests to the church. A total endowment of not less than \$100,000 is asked for. A booklet has just been issued by the endowment committee setting forth the plan in detail.

The General Conference of the Methodist Episcopal Church, South, will meet in Birmingham, Alabama, in May next.

The *Christian Guardian* of last week says: "The cause of Methodist reunion in England is moving along. The negotiations which have been in progress between the Methodist Free Churches, the Bible Christians, and the New Connexion during the past two years are approaching a climax, with every prospect that union will be consummated in the very near future." In another paragraph the *Guardian* notes that an important meeting is being held to find a basis of union for the five or six Methodist bodies in Japan, and refers to the successful union of Presbyterian missions in Japan, made about one year ago. So let the work go on!

Rev. Gardner S. Eldridge, D. D., of the Sumner Ave. Methodist Church, Brooklyn, writes the *New York Tribune* that he substantially agrees with Dr. Osler's statement as to "How Men Die." Dr. Eldridge says: "In the majority of cases that have come under the notice of the writer the dying person has become unconscious and passed away in that condition."

A religious revival around Boston seemed quite probable a year ago, and we trust it is coming yet. But what did come in 1905 was an ethical revival all over the country. The "graffers," "bosses," insurance wreckers, and all their precious gentry, have been belabored and belabored in the public press as never before. There has been a revival of the moral sense. But that is not enough by itself alone, for without the supply of a spiritual motive and grace, that moral sensitiveness will soon again be dulled. Good and enduring morals root in pure gospel religion, and thrive nowhere else.